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THE ORATIONS OF
DEMOSTHENES ON THE CROWN
AND
ÆSCHINES AGAINST CTESIPHON.

THE ORATIONS OF
DEMOSTHENES ON THE CROWN
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REAGHINES AGAINST CTRITION

DEMOSTHENES ON THE CROWN

WITH ENGLISH NOTES

BY

B. DRAKE, M.A.

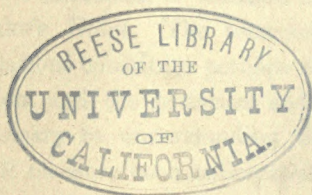
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FOURTH EDITION.

TO WHICH IS PREFIXED

ÆSCHINES AGAINST CTESIPHON

WITH ENGLISH NOTES.



London and Cambridge
MACMILLAN AND CO.

1870.

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DEMONSTRATIONS ON THE CROWN

WITH ENGLISH NOTES

R. DRAKE, M.A.

THE AUTHOR OF "THE HISTORY OF THE CROWN"

FOURTH EDITION

TO WHICH IS APPENDED

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DEMONSTRATIONS ON THE CROWN

WITH ENGLISH NOTES

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MACMILLAN AND CO.

1870

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PREFACE.

IN deference to the opinions of many gentlemen engaged in the work of Education, the Publishers take the opportunity of a new edition being called for to add Mr Drake's Edition of the *De Coronâ*, the companion oration of Æschines *contra Ctesiphontem*, and to place the notes (as in Mr Merivale's Edition of Sallust) at the end of the orations, instead of at the foot of each page.

Very little alteration or addition has been made to Mr Drake's Notes. The terseness and felicity of his translations constitute perhaps the chief value of his edition, and the historical and archæological details necessary to understanding the *De Coronâ* have in some measure been anticipated in the notes on the Oration of Æschines.

In both, the text adopted in the Zurich edition of 1841, and taken from the Parisian MS. has been adhered to without any variation. Where the readings of Bekker, Dissen, and others appear preferable, they are subjoined in the notes.

In his first Edition Mr Drake freely acknowledges his obligations to Bremi's notes on the *De Coronâ*, to the review of Lord Brougham's translation, to Mr Shilleto's Edition of the *Παραπρεσβεία*, and to Mr Norris's translation. In the present, frequent references are made to Bremi's notes on the oration of Æschines, to Mr Whiston's Edition of *De Coronâ*, to the translation of the same (and the valuable appendices at the end) by Mr C. R. Kennedy, to Mr Grote's *Greece*, and other eminent authorities.

It only requires to be added that Mr Drake's preface has been to a considerable extent re-written and adapted to both the Orations, and that certain quotations placed by him at the beginning have been transferred (with a few additions) to the end of the volume in the shape of Appendices.

JANUARY, 1860.

INTRODUCTION

TO THE

ORATIONS.



It is not intended in the present notice to give more than a very general account of the origin and history of the following famous orations.

For ampler details the Student will consult the histories of Thirlwall and Grote, the life of Demosthenes in Smith's *Biographical Dictionary*, and other eminent authorities.

A few remarks, however, on the immediate causes of the two orations, and on their general character, will not perhaps be out of place.

The year B. C. 338, as is well known, witnessed the disastrous battle of Chæroneia, and the destruction of the liberties of Greece¹, which became henceforth a province of the Macedonian monarchy. Nothing could exceed the consternation with which the news of the terrible reverse was received at Athens, one thousand Athenian citizens had fallen on the fatal field, two thousand more remained in the hands of Philip as prisoners².

Almost every one under the ages of twenty and fifty, able to bear arms, had been sent out to take part in the late engagement, and scarcely any remained to defend the city save those incapable of active service, the aged and infirm. At this juncture Demosthenes, who was still listened to with undiminished confidence, exerted himself with more than his usual energy, to do all that was possible

¹ "Hic dies universæ Græciæ et gloriam dominationis et vetustissimam libertatem finivit." Justin. IX. 3.

² Grote's *Greece*, XI. 692.

towards putting the city in a posture of defence. As Commissioner for the repair of the walls (an office to which he had been elected in the year B. C. 339) he set himself with all activity to strengthen the defences of the City, and expended upon the work, from his own resources, three talents more than had been allowed him out of the public treasury.

About seven months after, when the apprehensions of the citizens had been removed in consequence of the moderation and clemency of Philip, Ctesiphon, a political admirer of Demosthenes, brought in a bill before the council of Five Hundred, proposing that the services of the orator should be publicly recognised and particularly his large private contributions for the public use. The Bill was approved, and a decree came down to the popular Assembly declaring it to be the will of the Council and People of Athens that "Demosthenes should be presented with a golden crown in requital of his public services," and that proclamation of the same should be made in the theatre, at the Great Dionysian Festival.

Such a proposition was of course tantamount to a direct condemnation of the policy of the Macedonian party. And the opposition thus naturally called forth took the shape of an indictment of Ctesiphon for illegality (*γραφὴ παρανόμων*).

The indictment was entrusted to Æschines, the second of Athenian orators, and the determined foe of Demosthenes, who attacked the bill of Ctesiphon on the following grounds:—

First, because it was illegal to confer a crown upon any person who had an account to render of his official conduct; and Demosthenes both as a Conservator of walls and as treasurer of the Theoric fund was amenable to such a scrutiny.

Secondly, because it was unlawful to proclaim the honour of a crown in the theatre at the Dionysian festival,

at the performance of the new tragedies; inasmuch as the law required, that, if the Council gave a crown, it should be proclaimed in the Council-Hall; if the people, in the *Pnyx* at the popular assembly.

Thirdly, because it was untrue that Demosthenes deserved any public commendation; and to make false allegations in a State document was contrary to law.

On these grounds Æschines rested his indictment against Ctesiphon for proposing unconstitutional measures. But, though begun coincidentally with the passing of the decree, the prosecution itself was suffered to lie dormant for more than seven years, i.e. from B. C. 338 to 330.

These seven years had been prolific in important events. Philip had died, and been succeeded by his son Alexander; the battles of the Granicus, Issus, and Arbela had all been fought; a Macedonian youth sat on the throne of Darius: and that supremacy, which all his life long Demosthenes had exerted himself to oppose, was no less triumphant in Asia than in Greece.

The much desired opportunity had come at last; and all the political passions of the Macedonian party, as well as the private animosity of Æschines, concentrated themselves in a determined and final effort to put down their great antagonist.

The public prosecution of Ctesiphon excited the intensest interest not only at Athens but throughout the whole of Greece. Greeks from every state and foreigners from all parts flocked to hear the speeches of the two most renowned orators in the world. The interest of Ctesiphon in the trial was merely nominal. The whole policy and administration of Demosthenes was to be arraigned and impeached. And before a jury of no less than five hundred, and "a dense and breathless audience," Æschines commenced his attack¹.

¹ Perhaps the best introduction to the speech may be given in the words of Cicero himself, in the treatise *De optimo genere*

(a) In support of the first count in the indictment he brings forward a law which distinctly forbade the bestowal of a crown upon any one who had held a magisterial office before he had passed the usual scrutiny.

It might, indeed, be urged that the office which Demosthenes had held did not come within the terms of the Statute, being an inferior employment. But, by the law of Athens, any office conferred by the people, whether it concerned the superintendence of public works, or the distribution of public moneys, was to be regarded as magisterial, and as subject to the scrutiny. Now Demosthenes had been a Commissioner of public works, he had been elected to that office by the Pandionian tribe according to the terms of a decree of the people, he had been entrusted with the disbursement of ten talents of the public money,

oratorum, (which is considered genuine by the best critics): "Quum esset lex Athenis, ne quis populi scitum faceret, ut quisquam Coronâ donaretur in magistratu priùs, quàm rationes retulisset: et altera lex, eos qui a populo donarentur, in concione donari debere: quia in senatu Demosthenes curator muris reficiendis fuit, eosque refecit pecuniâ suâ: de hoc igitur Ctesiphon scitum fecit, nullis ab ipso rationibus relatis, ut coronâ aureâ donaretur; eaque donatio fieret in theatro, populo convocato; qui locus non est concionis legitimæ: atque ita prædicaretur, *cum donari virtutis ergo benevolentiaque, quam erga populum Atheniensem haberet*. Hunc igitur Ctesiphontem in iudicium adduxit Æschines, quod contra leges scripsisset, ut et rationibus non relatis coronâ donaretur, et ut in theatro, et quòd de virtute ejus et benevolentia falsa scripsisset: quoniam Demosthenes nec vir bonus esset, nec benè meritus de civitate. Itaque causa Æschini, quoniam ipse a Demosthene esset capitibus accusatus, quod legationem ementitus esset, ut ulciscendi inimici causâ, nomine Ctesiphontis, iudicium fieret de factis, famâque Demosthenis. Non enim tam multa dixit de relationibus non relatis quàm de eo, quod civis improbus, ut optimus, laudatus esset."—Capp. VII. VIII.

he had, moreover, been appointed treasurer of the Theoric fund by a decree of the people. He was clearly amenable, therefore, to the provisions of the Statute, and whether the moneys he had expended came from the public fund, or from private sources, made no material difference; nothing could exempt him from the law of the democracy that no magisterial office should be irresponsible.

(b) Proceeding to the second count in the indictment, he supports it by a Statute enacting that if the Council conferred a crown, it must be proclaimed in the Council Chamber, if the people, in the Assembly, and in no other place. Nor was this done without a purpose. Its object was to prevent the ostentatious display before foreigners of these honours, which only concerned the members of the Commonwealth. Now this Statute too had been infringed by Ctesiphon in his anxiety to parade the honours of Demosthenes at the Dionysian festival, before the large numbers then assembled.

The arguments of *Æschines* on these two points constitute the strongest part of his attack. Here he was safe; and in dealing with the specific violations of Athenian law of which Ctesiphon had been guilty, he exhibits great skilfulness and care.

(c) But this did not content him. Leaving these legal points, he now proceeded to the third count in his indictment against Ctesiphon, to shew that Demosthenes was utterly undeserving of any public commendation whatever. This involved a review of the entire political career of his rival. He divides his public life into four distinct periods, and endeavours to prove that in each and all of them, so far from deserving praise of his country, the conduct of Demosthenes was open to the severest censure. "And here," observes Mr Kennedy, "the reader who carefully examines the speech of *Æschines* will not fail to observe, that he betrays a consciousness of weakness. He seems to feel that he is speaking in opposition to the general feeling

of his hearers. His own character as a politician had been so dubious, his conduct so open to suspicion, that while he most bitterly assails his adversary, he is constantly under the necessity of defending himself. On the whole life, public and private, of Demosthenes, he pours a torrent of invective; to this the greater part of his speech is devoted: yet he seems to have been impelled to it rather by hate and revenge, than by any calculation of advantage¹."

On the conclusion of the speech of the prosecutor, and after a few words *pro formâ* from Ctesiphon, Demosthenes commenced his reply. Knowing his weakness as to the legal questions, he dexterously throws them into the middle of his speech, and strives to divert the attention of the Court from these technical points to the vindication of his own merits as a statesman. He makes it his chief object to shew that the credit of the state itself was inseparably bound up with his own, and impresses upon the minds of the jury that the question really at issue was this, whether himself or Æschines were more worthy of their confidence; not whether Ctesiphon had or had not violated the laws. Refusing to comply with the crafty demand of Æschines that he should take the counts of the indictment in the same order as his accuser, he chooses freely such topics as pleased him in the review of his own political career, and endeavours to shew that "attachment to his country, and earnest anxiety for her welfare, had been his constant and abiding motives of action: that throughout his whole life, in the day of power, in the hour of trial and adversity, these feelings had never deserted him: that this was the test of a good and honest citizen; that by it he ought to be judged²."

¹ *Introduction to the Translation of Demosthenes on the Crown*, by C. R. Kennedy, p. 6.

² Kennedy's *Introduction*, p. 8.

Such is a brief outline of these two celebrated orations. The one is perhaps as fine a piece of eloquence as was ever unsuccessful, the other, "the unapproachable master-piece of Grecian oratory," satisfies our highest expectations, even when we know that Demosthenes expended his utmost efforts on its composition. "It breathes," writes Thirlwall, "the spirit of that high philosophy which, whether learnt from the schools or from life, has consoled the noblest of our kind in prisons, and on scaffolds, and under every persecution of adverse fortune; but in the tone necessary to impress a mixed multitude with like feeling, and to elevate it for a while into a sphere above its own, there certainly have been few readers in whom it has not left a strong conviction of the speaker's patriotism, if not of his general integrity and political virtue¹."

"The effect produced by the speech upon an Athenian audience," writes Mr Kennedy, "can be but faintly imagined by us who read it at this distance of time. Although Athens was not then what she had once been; although she was humbled by defeat, shorn of her honours, stripped of her Empire and dependencies, without allies, without resources, without means of resistance to that iron power under which all Greece had succumbed; there was still the remembrance of the past, not yet extinguished by habitual servitude; there were still vague hopes of future deliverance, and a fire of smothered indignation burning in the hearts of the people, ready to burst into a flame at

¹ Thirlwall's *Greece*, VII. p. 137. Mr Grote calls the speech "the funeral oration of extinct Athenian and Grecian freedom." "As regards principles and morals it was cited with other orations of Demosthenes (Plut. *in Vit.* c. 13) by the Stoic Panætius in proof of his assertion, that the great orator always appealed to and based his arguments upon the laws of truth, and justice, and honour, rather than expediency or selfishness." Whiston's *Demosthenes*, p. 396.

the first favourable opportunity. That such were their feelings is proved by what occurred seven years afterwards upon the death of Alexander; when Athens made one convulsive effort for freedom, ere she finally submitted to her fate. Demosthenes stood before his countrymen, representing all which remained of Athenian dignity and glory. If any man could help them, it was he. His advice had always been steady, and constant; his warnings should have been earlier attended to: but even yet there might be need of him. He was their consolation for the past, their hope for the future. During the progress of his address, such thoughts rushed upon their minds with greater and greater force, till they were elevated above themselves, and all the spirit of their ancestors was for the moment regenerate within them.

“They could forgive him all his egotism and self-praise. It was the praise of a life devoted to their service. Where he lauded his own acts most strongly, he identified them with the glories of his country. Whatever good results might have accrued from his measures, he ascribed the merit less to himself, than to the fortune of Athens, or to the gods, of whom he was but the humble instrument in a righteous cause. His own eloquence would have been of no avail, had it not touched the true chord of Athenian feeling. Throughout his whole political career he had been supported by the judgment and conviction of the people. Thus he argued, and the people felt it was impossible for them to find him guilty, without passing sentence upon themselves, without condemning the policy which Athens had for a long series of years consistently pursued. The genius of Athens protected her from such disgrace; and by an overwhelming majority, which left the accuser no choice but to retire into exile, a verdict was given for the defendant.”

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ÆSCHINES
CONTRA CTESIPHONTEM.



ΚΑΤΑ ΚΤΗΣΙΦΩΝΤΟΣ.

ΥΠΟΘΕΣΙΣ.

Κτησιφῶν ἔγραψε ψήφισμα στεφανῶσαι Δημοσθένην Δημοσθένους Παιανιέα χρυσῶ στεφάνῳ καὶ ἀναγορεῦσαι τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις τραγωδῶν, ὅτι διατελεῖ τὰ ἄριστα καὶ λέγων καὶ πράττων τῷ δήμῳ τῶν Ἀθηναίων. τοῦτο τὸ ψήφισμα ἐγράψατο Αἰσχίνης παρα- 5 νόμων, καὶ εἰσάγει κεφάλαια γενικὰ τρία, ἐν μὲν ὅτι ὑπεύθυνον ὄντα τὸν Δημοσθένην ἐστεφάνωσε τοῦ νόμου κελεύοντος μὴ ἐξεῖναι ὑπεύθυνον ἄρχοντα στεφανοῦν, περὶ οὐσίας, δεύτερον δὲ ὅτι ἐν τῷ θεάτρῳ ἀνεκήρυξε τὸν στέφανον ἀπαγορευόντος τοῦ νόμου μηδένα στεφανοῦν 10 ἐν τῷ θεάτρῳ, περὶ ποιότητος, τρίτον καὶ τελευταῖον, ὅτι καὶ τὰ ψευδῆ ἔγραψεν ἐν τῷ ψηφίσματι· οὐκ εἶναι γὰρ καλὸν καὶ ἀγαθὸν τὸν Δημοσθένην, οὐδὲ ἄξιον τοῦ στεφάνου. καὶ τοῦτο εἰς τὸ παράνομον ἀνακτέον, ἐπειδὴ καὶ νόμος ἐστὶν ὁ κωλύων τὰ ψευδῆ γράφειν ἐν τοῖς 15 ψηφίσμασιν· ἐστὶ δὲ περὶ ποιότητος. ὑποφορὰς δὲ λαμβάνει τρεῖς· πρὸς μὲν τὸ πρῶτον δισσῶς ἐροῦντος Δημοσθένους, ὅτι οὐκ ἦν ἄρχων οὐδὲ ἐστὶν ἀρχὴ ἢ τῶν τειχῶν οἰκοδομῇ ἀλλὰ διακονία τις καὶ ἐπιμέλεια, εἰ δὲ καὶ ἀρχή, τῷ γε ἐπιδεδωκέναι ἐκ τῶν ἰδίων καὶ μηδὲν 20 εἰληφέναι ἐκ τῆς πόλεως οὐκ ἦν ὑπεύθυνος, περὶ ποιότητος ἀμφότερα· πρὸς δὲ τοῦτο ὁ Αἰσχίνης εἰσάγει

στοχαστικὸν κεφάλαιον, οὐ μέντοι κατασκευάζει· εἰ δὲ
 μὴ παρ' ἑαυτοῦ ἐπέδωκεν, ἀλλ' εἶχε παρὰ τῆς βουλῆς
 25 εἰς τοῦτο δέκα τάλαντα, περὶ οὐσίας. πρὸς δὲ τὸ δεύτε-
 ρον κεφάλαιον παρεχομένου Δημοσθένους νόμον ἕτερον,
 κελεύοντα ἀνακηρύττειν ἐν τῷ θεάτρῳ ἃν ψηφίσηται ὁ
 δῆμος, Αἰσχίνης οὐ περὶ τῶν πολιτικῶν αὐτὸν εἶναι
 φησιν ἀλλὰ περὶ τῶν ξενικῶν στεφάνων, περὶ οὐσίας.
 30 πρὸς δὲ τὸ τρίτον πολλὰ κατὰ μέρος. οἶεται δὲ τὸν
 Δημοσθένην εἰς τέσσαρας καιροὺς διηρηκέσαι τὴν ἀπο-
 λογίαν, τὰ πράγματα καθ' ἕκαστα εἰς τούτους μερίσαντα.
 πρῶτον μὲν οὖν φησιν εἶναι καιρὸν τοῦ πολέμου τοῦ
 πρώτου τοῦ πρὸς Φίλιππον περὶ Ἀμφιπόλεως γενομένου,
 35 δεύτερον δὲ τὸν τῆς εἰρήνης, τρίτον δὲ τὸν τοῦ πολέμου
 τοῦ δευτέρου καὶ τῆς περὶ Χαιρώνειας ἥττης, τέταρτον
 δὲ τὸν παρόντα καιρὸν τὸν περὶ τῶν πρὸς Ἀλέξανδρον
 πολιτευμάτων. ἐν μὲν οὖν τῷ πρώτῳ αἴτιον αὐτὸν φησι
 γεγονέναι τῆς εἰρήνης, αἰσχυρᾶς οὔσης καὶ ἀδόξου, καὶ
 40 τοῦ μὴ μετὰ κοινῷ τῶν Ἑλλήνων συνεδρίου τὴν πόλιν
 αὐτὴν πεποιῆσθαι· ἐν δὲ τῷ δευτέρῳ, ὅτι τὸν πόλεμον
 τὸν πρὸς Φίλιππον αὐτὸς παρεσκεύασεν· ἐν δὲ τῷ τρίτῳ,
 ὅτι τοῦ ἱεροῦ πολέμου καὶ τῶν περὶ Φωκέας συμβάντων
 αἴτιος ἐγένετο, καὶ τῆς ἥττης τῆς ἐν Χαιρωνείᾳ, πείσας
 45 μετὰ Θηβαίων ἀραμένους τὸν πόλεμον πρὸς Φίλιππον
 παρατάξασθαι· ἐν δὲ τῷ τελευταίῳ, ὅτι κατὰ τὸν πρὸς
 Ἀλέξανδρον οὐκ ἐπολιτεύσατο. μετὰ ταῦτα καὶ τοῦ
 βίου παντὸς τοῦ Δημοσθένους κατηγορεῖ, καὶ δὴ καὶ
 Κτησιφῶντος ἐν ὀλίγοις, ἐν οἷς ἀξιῶ αὐτὸν ὑπὲρ ἑαυτοῦ
 50 τὸν Κτησιφῶντα ἀπολογεῖσθαι. τὰ μὲν οὖν κεφάλαια
 ταῦτ' ἐστίν· ἐνίκα δὲ τὸν ἀγῶνα Δημοσθένης.

Μέμφονται μέντοι τινὲς τὸν Αἰσχίνην ὅτι οὐκ ἐνδιέ-
 τριψεν ἐν τῷ παρανόμῳ, ἀλλὰ καὶ τῆς πολιτείας κατη-

γορεῖ τοῦ Δημοσθένους, καλῶς πεπολιτευμένου τοῦ ἀνδρός, αὐτὸς δὲ τούναντίον τούτῳ μάλιστα ἰσχυρίζεται, 65 λέγων οὕτως “ἔστι δ’ ὑπόλοιπον μέρος τῆς κατηγορίας ἐφ’ ᾧ μάλιστα σπουδάξω· τοῦτο δ’ ἐστὶν ἡ πρόφασις δι’ ἣν αὐτὸν ἀξιοῖ στεφανοῦσθαι.” μήποτε δὲ ἄριστα τοῦτο ἔπραξεν· ἐπειδὴ γὰρ εἶχε δόξαν μεγάλην παρὰ πᾶσι καὶ ὑπόληψιν ὃ Δημοσθένης ὡς λαμπρότατα πεπολιτευ- 80 μένος, εἰκότως ψῆθη ψυχροὺς καὶ οὐδενὸς ἀξίους φανήσεσθαι τοὺς περὶ τῶν παρανόμων λόγους, εἰ μὴ δόξαν αὐτοῖς ἐμποιήσῃ τὴν ἐναντίαν, ὡς ἄρα ὁ Δημοσθένης κακόνους ἐστὶ τῷ δήμῳ καὶ αἰσχροῦς καὶ ἐπιμέμπτως πεπολίτευται. διὰ τοῦτο ἐσπούδασε περὶ τοῦτο μάλιστα, 65 καὶ ἐν τούτῳ τῷ μέρει τῆς κατηγορίας τὸ πλεῖστον ἐνδιέτριψε. μέμφαιτο δ’ ἂν τις τὸ προοίμιον ὡς τραγικὸν καὶ περιττὸν καὶ ἐπιλόγῳ μᾶλλον ἔοικός.

Ἡ στάσις τοῦ λόγου ἐστὶ πραγματικὴ ἔγγραφος, ὥσπερ καὶ ἡ τοῦ ὑπὲρ τοῦ στεφάνου. τὰ δὲ κεφάλαια 70 δηλονότι τῆς πραγματικῆς περιέχει ἅπερ καὶ ἐκεῖ, οἷον τὸ νόμιμον τεμνόμενον εἰς τρεῖς νόμους, τὸ δὲ δίκαιον εἰς τέσσαρας καιροῦς. ὅρα δὲ πῶς ἐπιλογικῶς ἤρξατο ἀπὸ συνηγόρων ἐκβολῆς, ὥσπερ καὶ Δημοσθένης.

Τινὲς εἶπον ὅτι οὐκ ἔχει κατασκευὴν τὸ προοίμιον· 75 οὐκοῦν οὐδὲ συμπέρασμα δεῖ ζητεῖν. ἀλλ’ οὐκ ἔστιν ἀκατάσκευον· ἔστι γὰρ αὐτοῦ κατασκευὴ “ὑπὲρ τοῦ τὰ μέτρια καὶ τὰ συνήθη μὴ γίνεσθαι ἐν τῇ πόλει.” εἰ γὰρ ἡ αἰτία τῆς προτάσεώς ἐστὶν ἡ κατασκευὴ, διὰ δὲ τὸ τὰ μέτρια μὴ γίνεσθαι ἐν τῇ πόλει αἱ δεήσεις, κατασκευὴ 80 ἂν εἴη. ἔχει δὲ καὶ συμπέρασμα, “ἐγὼ δὲ πεπιστευκῶς ἤκω” ἕως τοῦ “μείζον τῶν νόμων καὶ τῶν δικαίων.”

Τὴν μὲν παρασκευὴν ὁρᾶτε ὧ Ἀθηναῖοι καὶ τὴν παράταξιν, ὅση γεγένηται, καὶ τὰς κατὰ τὴν ἀγο-

ρὰν δεήσεις, αἷς κέχρηται τινες ὑπὲρ τοῦ τὰ μέτρια
 καὶ τὰ συνήθη μὴ γίνεσθαι ἐν τῇ πόλει· ἐγὼ δὲ
 πεπιστευκῶς ἤκω πρῶτον μὲν τοῖς θεοῖς δεύτερον δὲ
 τοῖς νόμοις καὶ ὑμῖν, ἡγούμενος οὐδεμίαν παρα-
 σκευὴν ἰσχύειν παρ' ὑμῖν μεῖζον τῶν νόμων καὶ τῶν
 2 δικαίων. ἐβουλόμην μὲν οὖν, ὦ Ἀθηναῖοι, καὶ τὴν
 βουλὴν τοὺς πεντακοσίους καὶ τὰς ἐκκλησίας ὑπὸ
 τῶν ἐφεστηκότων ὀρθῶς διοικεῖσθαι, καὶ τοὺς νόμους
 οὓς ἐνομοθέτησεν ὁ Σόλων περὶ τῆς τῶν ῥητόρων
 εὐκοσμίας ἰσχύειν, ἵνα ἐξῆ πρῶτον μὲν τῷ πρεσβυ-
 τάτῳ τῶν πολιτῶν, ὥσπερ οἱ νόμοι κελεύουσι, σω-
 φρόνως ἐπὶ τὸ βῆμα παρελθόντι ἄνευ θορύβου καὶ
 ταραχῆς ἐξ ἐμπειρίας τὰ βέλτιστα τῇ πόλει συμβου-
 λεύειν, δεύτερον δ' ἤδη καὶ τῶν ἄλλων πολιτῶν τὸν
 βουλόμενον καθ' ἡλικίαν χωρὶς καὶ ἐν μέρει περὶ
 ἐκάστου γνώμην ἀποφαίνεσθαι· οὕτω γὰρ ἂν μοι
 δοκεῖ ἢ τε πόλις ἄριστα διοικεῖσθαι αἷ τε κρίσεις
 3 ἐλάχισται γίνεσθαι. ἐπειδὴ δὲ πάντα τὰ πρότερον
 ὠμολογημένα καλῶς ἔχειν νυνὶ καταλέλυται, καὶ
 γράφουσί τέ τινες ῥαδίως παρανόμους γνώμας, καὶ
 ταῦτα ἕτεροὶ τινες τὰ ψηφίσματα ἐπιψηφίζουσιν
 οὐκ ἐκ τοῦ δικαιοτάτου τρόπου λαχόντες προεδρεύειν
 ἀλλ' ἐκ παρασκευῆς καθεζόμενοι, ἂν δέ τις τῶν
 ἄλλων βουλευτῶν ὄντως λάχῃ κληρούμενος προ-
 εδρεύειν καὶ τὰς ὑμετέρας χειροτονίας ὀρθῶς ἀναγο-
 ρεύῃ, τοῦτον οἱ τὴν πολιτείαν κοινὴν οὐκέτι ἀλλ'
 ἰδίαν αὐτῶν ἡγούμενοι ἀπειλοῦσιν εἰσαγγέλλειν,
 καταδουλούμενοι τοὺς ιδιώτας καὶ δυναστείας ἑαυτοῖς
 4 περιποιούντες, καὶ τὰς κρίσεις τὰς μὲν ἐκ τῶν νόμων
 καταλελύκασι τὰς δ' ἐκ τῶν ψηφισμάτων μετ' ὀργῆς

κρίνουσι, σεσίγηται μὲν τὸ κάλλιστον καὶ σωφρο-
 νέστατον κήρυγμα τῶν ἐν τῇ πόλει “ τίς ἀγορεύειν
 βούλεται τῶν ὑπὲρ πευτήκοντα ἔτη γεγονότων καὶ
 πάλιν ἐν μέρει τῶν ἄλλων Ἀθηναίων,” τῆς δὲ τῶν
 ῥητόρων ἀκοσμίας οὐκέτι κρατεῖν δύνανται οὔθ’ οἱ
 νόμοι οὔθ’ οἱ πρυτάνεις οὔθ’ οἱ πρόεδροι οὔθ’ ἡ
 προεδρεύουσα φυλή, τὸ δέκατον μέρος τῆς πόλεως.
 τούτων δ’ ἐχόντων οὕτως, καὶ τῶν καιρῶν ὄντων τῇ 5
 πόλει τοιούτων ὁποίους τινὰς αὐτοὺς ὑμεῖς ὑπολαμ-
 βάνετε εἶναι, ἐν ὑπολείπεται μέρος τῆς πολιτείας,
 εἴ τι καὶ γὰρ τυγχάνω γινώσκων, αἱ τῶν παρανόμων
 γραφαί. εἴ δὲ καὶ ταύτας καταλύσετε ἢ τοῖς κατα-
 λύουσιν ἐπιτρέψετε, προλέγω ὑμῖν ὅτι λήσετε κατὰ
 μικρὸν τῆς πολιτείας τισὶ παραχωρησαντες. εὖ γὰρ 6
 ἴστε, ὡς Ἀθηναῖοι, ὅτι τρεῖς εἰσι πολιτεῖαι παρὰ
 πᾶσιν ἀνθρώποις, τυραννὶς καὶ ὀλιγαρχία καὶ δημο-
 κρατία, διοικοῦνται δ’ αἱ μὲν τυραννίδες καὶ ὀλιγαρ-
 χίαι τοῖς τρόποις τῶν ἐφεστηκότων, αἱ δὲ πόλεις αἱ
 δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις. μηδεὶς
 οὖν ὑμῶν τοῦτ’ ἀγνοεῖτω, ἀλλὰ σαφῶς ἕκαστος
 ἐπιστάσθω, ὅτι ὅταν εἰσὶν εἰς δικαστήριον γραφὴν
 παρανόμων δικάσων, ἐν ταύτῃ τῇ ἡμέρᾳ μέλλει τὴν
 ψῆφον φέρειν περὶ τῆς ἑαυτοῦ παρρησίας. διόπερ
 καὶ ὁ νομοθέτης τοῦτο πρῶτον ἔταξεν ἐν τῷ τῶν
 δικαστῶν ἔρκῳ, “ ψηφιοῦμαι κατὰ τοὺς νόμους,”
 ἐκεῖνό γε εὖ εἰδώς, ὅτι ὅταν διατηρηθῶσιν οἱ νόμοι
 τῇ πόλει, σώζεται καὶ ἡ δημοκρατία. ἂν χρὴ δια- 7
 μνημονεύοντας ὑμᾶς μισεῖν τοὺς τὰ παράνομα γρά-
 φοντας, καὶ μηδὲν ἡγεῖσθαι μικρὸν εἶναι τῶν τοιού-
 των ἀδικημάτων ἀλλ’ ἕκαστον ὑπερμέγεθες, καὶ

τοῦθ' ὑμῶν τὸ δίκαιον μηδένα ἀνθρώπων ἐξαιρεῖσθαι, μήτε τὰς τῶν στρατηγῶν συνηγορίας, οἱ ἐπὶ πολὺν ἤδη χρόνον συνεργοῦντές τισι τῶν ῥητόρων λυμαίνονται τὴν πολιτείαν, μήτε τὰς τῶν ξένων δεήσεις, οὓς ἀναβιβαζόμενοι τινες ἐκφεύγουσιν ἐκ τῶν δικαστηρίων, παράνομον πολιτείαν πολιτευόμενοι· ἀλλ' ὥσπερ ἂν ὑμῶν ἕκαστος αἰσχυνηθῆ τὴν τάξιν λιπεῖν ἢ ἂν ταχθῆ ἐν τῷ πολέμῳ, οὕτω καὶ νῦν αἰσχυνηθε ἐκλιπεῖν τὴν τάξιν ἢ τέταχθε ὑπὸ τῶν νόμων φύλακες τῆς δημοκρατίας τήνδε τὴν ἡμέραν.

8 καὶ κείνο δὲ χρὴ διαμνημονεύειν, ὅτι νῦν ἅπαντες οἱ πολῖται παρακαταθέμενοι τὴν πόλιν ὑμῖν καὶ τὴν πολιτείαν διαπιστεύσαντες οἱ μὲν πάρεισι καὶ ἐπακούουσι τῆσδε τῆς κρίσεως, οἱ δὲ ἄπεισιν ἐπὶ τῶν ἰδίων ἔργων· οὓς αἰσχυνόμενοι, καὶ τῶν ὄρκων οὓς ὠμόσατε μεμνημένοι καὶ τῶν νόμων, εἰάν ἐξελέγξωμεν Κτησιφῶντα καὶ παράνομα γράψαντα καὶ ψευδῆ καὶ ἀσύμφορα τῇ πόλει, λύετε ὡς Ἀθηναῖοι τὰς παρανόμους γνώμας, βεβαιούτε τῇ πόλει τὴν δημοκρατίαν, κολάζετε τοὺς ὑπεναντίως τῷ νόμῳ καὶ τῇ πόλει καὶ τῷ συμφέροντι τῷ ὑμετέρῳ πολιτευομένους. κὰν ταύτην ἔχοντες τὴν διάνοιαν ἀκούσητε τῶν μελλόντων ῥηθήσεσθαι λόγων, εὖ οἶδ' ὅτι δίκαια καὶ εὖορκα καὶ συμφέροντα ὑμῖν αὐτοῖς ψηφιεῖσθε καὶ πίσση τῇ πόλει.

9 Περὶ μὲν οὖν τῆς ὅλης κατηγορίας μετρίως μοι ἐλπίζω προειρηθῆσθαι· περὶ δὲ αὐτῶν τῶν νόμων οἱ κείνται περὶ τῶν ὑπευθύνων, παρ' οὓς τὸ ψήφισμα τοῦτο τυγχάνει γεγραφῶς Κτησιφῶν, διὰ βραχέων εἰπεῖν βούλομαι. ἐν γὰρ τοῖς ἔμπροσθεν χρόνοις

ἄρχοντές τινες τὰς μεγίστας ἀρχὰς καὶ τὰς προσό-
 δους διοικοῦντες, καὶ δωροδοκοῦντες περὶ ἕκαστα
 τούτων, προσλαμβάνοντες τοὺς τε ἐκ τοῦ βουλευτη-
 ρίου ῥήτορας καὶ τοὺς ἐκ τοῦ δήμου πόρρωθεν προ-
 κατελάμβανον τὰς εὐθύναις ἐπαίνοις καὶ κηρύγμασιν,
 ὥστ' ἐν ταῖς εὐθύναις τῶν ἀρχόντων εἰς τὴν μεγίσ-
 τὴν μὲν ἀπορίαν ἀφικνεῖσθαι τοὺς κατηγοροῦς, πολὺ
 δὲ ἔτι μᾶλλον τοὺς δικαστάς. πολλοὶ γὰρ πάνυ τῶν 10
 ὑπευθύνων ἐπ' αὐτοφώρῳ κλέπται τῶν δημοσίων
 χρημάτων ὄντες ἐξελεγχόμενοι διεφύγγανον ἐκ τῶν
 δικαστηρίων. εἰκότως ἤσχύνοντο γὰρ οἶμαι οἱ
 δικασταί, εἰ φανήσεται ὁ αὐτὸς ἀνὴρ ἐν τῇ αὐτῇ
 πόλει, τυχὸν δὲ καὶ ἐν τῷ αὐτῷ ἐνιαυτῷ, πρόην μὲν
 ποτε ἀναγορευόμενος ἐν τοῖς ἀγῶσιν ὅτι στεφανοῦ-
 ται ἀρετῆς ἕνεκα καὶ δικαιοσύνης ὑπὸ τοῦ δήμου
 χρυσῷ στεφάνῳ, ὁ δὲ αὐτὸς ἀνὴρ μικρὸν ἐπισχῶν
 ἔξεισιν ἐκ τοῦ δικαστηρίου κλοπῆς ἕνεκα τὰς εὐθύναις
 ὠφληκῶς· ὥστε ἠναγκάζοντο τὴν ψῆφον φέρειν οἱ
 δικασταὶ οὐ περὶ τοῦ παρόντος ἀδικήματος ἀλλ'
 ὑπὲρ τῆς αἰσχύνης τοῦ δήμου. κατιδὼν δὲ τις ταῦτα 11
 νομοθέτης τίθησι νόμον καὶ μάλα καλῶς ἔχοντα,
 τὸν διαρρήδην ἀπαγορεύοντα τοὺς ὑπευθύνους μὴ
 στεφανοῦν. καὶ ταῦτα οὕτως εὖ προκατειληφὸτος
 τοῦ νομοθέτου εὔρηνται κρείττονες λόγοι τῶν νόμων,
 οὓς εἰ μὴ τις ὑμῖν ἐρεῖ, λήσετε ἔξαπατηθέντες. τού-
 των γὰρ τινες τῶν τοὺς ὑπευθύνους στεφανούντων
 παρὰ τοὺς νόμους οἱ μὲν φύσει μέτριοί εἰσιν, εἰ δὴ
 τίς ἐστὶ μέτριος τῶν τὰ παράνομα γραφόντων· ἀλλ'
 οὖν προβάλλονται γέ τι πρὸ τῆς αἰσχύνης. προσ-
 εγγράφουσι γὰρ πρὸς τὰ ψηφίσματα στεφανοῦν τὸν

- ὑπεύθυνον ἐπειδὴν λόγον καὶ εὐθύνας τῆς ἀρχῆς δῶ.
 12 καὶ ἡ μὲν πόλις τὸ ἴσον ἀδίκημα ἀδικεῖται (προκατα-
 λαμβάνονται γὰρ ἐπαίνοις καὶ στεφάνοις αἱ εὐθύναι),
 ὁ δὲ τὸ ψήφισμα γράφων ἐνδείκνυται τοῖς ἀκούουσιν
 ὅτι γέγραφε μὲν παράνομα, αἰσχύνεται δὲ ἐφ' οἷς
 ἡμάρτηκε. Κτησιφῶν δέ, ὧ Ἀθηναῖοι, ὑπερπηδήσας
 τὸν νόμον τὸν περὶ τῶν ὑπευθύνων κείμενον, καὶ τὴν
 πρόφασιν ἣν ἐγὼ ἀρτίως προεῖπον ὑμῖν ἀνελὼν, πρὶν
 λόγον, πρὶν εὐθύνας δοῦναι, γέγραφε μεταξὺ Δημο-
 σθένην ἄρχοντα στεφανοῦν.
- 13 Λέξουσι δὲ ὧ Ἀθηναῖοι καὶ ἕτερον λόγον ὑπε-
 ναντίον τῷ ἀρτίως εἰρημένῳ, ὡς ἄρα ὅσα τις αἰ-
 ρετὸς ὦν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτα
 ἀρχὴ ἀλλ' ἐπιμέλειά τις καὶ διακονία· ἀρχὰς δὲ φή-
 σουσιν ἐκεῖνας εἶναι ἃς οἱ θεσμοθέται ἀποκληροῦσιν
 ἐν τῷ Θησείῳ, καὶ κεῖνας ἃς ὁ δῆμος εἴωθε χειροτονεῖν
 ἐν ἀρχαιρεσίαις, στρατηγούς καὶ ἱππάρχους καὶ τὰς
 μετὰ τούτων ἀρχὰς, τὰς δ' ἄλλας ταύτας πραγ-
 14 ματείας προστεταγμένας κατὰ ψήφισμα. ἐγὼ δὲ
 πρὸς τοὺς λόγους τοὺς τούτων νόμον ὑμέτερον παρ-
 ἔξομαι, ὃν ὑμεῖς ἐνομοθετήσατε λύσειν ἡγούμενοι
 τὰς τοιαύτας προφάσεις, ἐν ᾧ διαρρήδην γέγραπται,
 “τὰς χειροτονητάς” φησὶν “ἀρχὰς” ἀπάσας ἐνὶ περι-
 λαβῶν ὀνόματι ὁ νομοθέτης, καὶ προσειπὼν ἀρχὰς
 ἀπάσας εἶναι ἃς ὁ δῆμος χειροτονεῖ, “καὶ τοὺς ἐπι-
 στάτας” φησὶ “τῶν δημοσίων ἔργων” (ἔστι δὲ ὁ
 Δημοσθένης τειχοποιός, ἐπιστάτης τοῦ μεγίστου
 τῶν ἔργων) “καὶ πάντα ὅσοι διαχειρίζουσιν τι τῶν
 τῆς πόλεως πλέον ἢ τριάκονθ' ἡμέρας, καὶ ὅσοι λαμ-
 βάνουσιν ἡγεμονίας δικαστηρίων” (οἱ δὲ τῶν ἔργων

ἐπιστάται πάντες ἡγεμονία χρῶνται δικαστηρίου), τί τούτους κελεύει ποιεῖν; οὐ διακουεῖν ἀλλ' ἄρχειν 15 δοκιμασθέντας ἐν τῷ δικαστηρίῳ, ἐπειδὴ καὶ αἱ κληρωταὶ ἀρχαὶ οὐκ ἀδοκίμαστοι ἀλλὰ δοκιμασθεῖσαι ἄρχουσι, καὶ λόγον καὶ εὐθύνας ἐγγράφειν πρὸς τὸν γραμματέα καὶ τοὺς λογιστάς, καθάπερ καὶ τὰς ἄλλας ἀρχάς, κελεύει. Ὅτι δὲ ἀληθῆ λέγω, τοὺς νόμους αὐτοὺς ὑμῖν ἀναγνώσεται.

NOMOI.

Ὅταν τοίνυν, ὦ Ἀθηναῖοι, ὁ μὲν νομοθέτης 16 ἀρχὰς ὀνομάξῃ, οὗτοι δὲ προσαγορεύωσι πραγματείας καὶ ἐπιμελείας, ὑμέτερον ἔργον ἐστὶν ἀπομνημονεύειν καὶ ἀντιτάττειν τὸν νόμον πρὸς τὴν τούτων ἀναίδειαν, καὶ ὑποβάλλειν αὐτοῖς ὅτι οὐ προσδέχεσθε κακοῦργον σοφιστὴν οἰόμενον ῥήμασι τοὺς νόμους ἀναιρήσειν, ἀλλ' ὅσῳ ἂν τις ἄμεινον λέγῃ παράνομα γεγραφῶς, τοσοῦτῳ μείζονος ὀργῆς τεύξεται. χρὴ γὰρ ὦ Ἀθηναῖοι τὸ αὐτὸ φθέγγεσθαι τὸν ῥήτορα καὶ τὸν νόμον· ὅταν δὲ ἑτέραν μὲν φωνὴν ἀφιῆ ὁ νόμος ἑτέραν δὲ ὁ ῥήτωρ, τῷ τοῦ νόμου δικαίῳ χρὴ διδόναι τὴν ψῆφον, οὐ τῇ τοῦ λέγοντος ἀναισχυντίᾳ.

Πρὸς δὲ δὴ τὸν ἄφυκτον λόγον, ὃν φησι Δημο- 17 σθένης, βραχέα βούλομαι προειπεῖν. λέξει γὰρ οὗτος “τειχοποιός εἰμι· ὁμολογῶ· ἀλλ' ἐπιδέδωκα τῇ πόλει μνᾶς ἑκατὸν καὶ τὸ ἔργον μείζον ἐξείργασται. τίνος οὖν εἰμὶ ὑπεύθυνος, εἰ μὴ τίς ἐστὶν εὐνοίας εὐθύνης;” πρὸς δὴ ταύτην τὴν πρόφασιν ἀκούσατέ μου λέγοντος καὶ δίκαια καὶ συμφέροντα. ἐν γὰρ

ταύτη τῇ πόλει οὕτως ἀρχαία οὔση καὶ τηλικαύτη
 τὸ μέγεθος οὐδεὶς ἐστὶν ἀνυπεύθυνος τῶν καὶ ὅπως
 18 οὖν πρὸς τὰ κοινὰ προσεληλυθότων. διδάξω δ' ὑμᾶς
 πρῶτον ἐπὶ τῶν παραδόξων· οἶον τοὺς ἱερεῖς καὶ τὰς
 ἱερείας ὑπευθύνους εἶναι κελεύει ὁ νόμος, καὶ συλ-
 λήβδην ἅπαντας καὶ χωρὶς ἐκάστους κατὰ σῶμα,
 τοὺς τὰ γέρα μόνα λαμβάνοντας καὶ τὰς εὐχὰς ὑπὲρ
 ὑμῶν πρὸς τοὺς θεοὺς εὐχομένους, καὶ οὐ μόνον ἰδίᾳ
 ἀλλὰ καὶ κοινῇ τὰ γένη, Εὐμολπίδας καὶ Κήρυκας
 19 καὶ τοὺς ἄλλους ἅπαντας. πάλιν τοὺς τριηράρχους
 ὑπευθύνους εἶναι κελεύει ὁ νόμος οὐ τὰ κοινὰ δια-
 χειρίσαντας οὐδ' ἀπὸ τῶν ὑμετέρων προσόδων πολλὰ
 μὲν ὑφαίρουμένους βραχέα δὲ κατατιθέντας, ἐπι-
 διδόναι δὲ φάσκοντας, ἀποδιδόντας δὲ ὑμῖν τὰ ὑμέ-
 τερα, ἀλλ' ὁμολογουμένως τὰς πατρῶας οὐσίας εἰς
 τὴν πρὸς ὑμᾶς ἀνηλωκότας φιλοτιμίαν. οὐ τοίνυν
 μόνοι οἱ τριήραρχοι, ἀλλὰ καὶ τὰ μέγιστα τῶν ἐν τῇ
 πόλει συνεδρίων ὑπὸ τὴν τῶν δικαστηρίων ἔρχεται
 20 ψῆφον. πρῶτον μὲν γὰρ τὴν βουλὴν τὴν ἐν Ἀρείῳ
 πάγῳ ἐγγράφειν πρὸς τοὺς λογιστὰς ὁ νόμος κελεύει
 λόγον καὶ εὐθύνας διδόναι, καὶ τὸν ἐκεῖ σκυθροπὸν
 καὶ τῶν μεγίστων κύριον ἄγει ὑπὸ τὴν ὑμέτεραν
 ψῆφον. οὐκ ἄρα στεφανωθήσεται ἡ βουλὴ ἢ ἐξ
 Ἀρείου πάγου; οὐδὲ γὰρ πάτριον αὐτοῖς ἐστὶν. οὐκ
 ἄρα φιλοτιμοῦνται; πάνυ γε, ἀλλ' οὐκ ἀγαπῶσιν
 ἐάν τις παρ' αὐτοῖς μὴ ἀδικῆ, ἀλλ' ἐάν τις ἐξαμαρ-
 τάνῃ κολάζουσιν· οἱ δὲ ὑμέτεροι ῥήτορες τρυφῶσι.
 πάλιν τὴν βουλὴν τοὺς πεντακοσίους ὑπεύθυνον
 21 πεποίηκεν ὁ νομοθέτης. καὶ οὕτως ἰσχυρῶς ἀπιστεῖ
 τοῖς ὑπευθύνοις, ὥστ' εὐθέως ἀρχόμενος τῶν νόμων

λέγει, “ἀρχὴν ὑπεύθυνον” φησί “μὴ ἀποδημεῖν.” ὦ Ἡράκλεις, ὑπολάβοι ἄν τις, ὅτι ἤρξα, μὴ ἀποδημήσω; ἵνα γε μὴ προλαβὼν χρήματα τῆς πόλεως ἢ πράξεις δρασμῶ χρήσῃ. πάλιν ὑπεύθυνον οὐκ ἔα τὴν οὐσίαν καθιεροῦν οὐδὲ ἀνάθημα ἀναθεῖναι οὐδ’ ἐκποίητον γενέσθαι οὐδὲ διαθέσθαι τὰ ἑαυτοῦ οὐδ’ ἄλλα πολλά· ἐνὶ δὲ λόγῳ ἐνεχυράζει τὰς οὐσίας ὁ νομοθέτης τὰς τῶν ὑπευθύνων, ἕως ἂν λόγον ἀποδώσῃ τῇ πόλει. Ναί, ἀλλ’ ἔστι τις ἄνθρωπος ὃς οὐτ’ 22 εἴληφεν οὐδὲν τῶν δημοσίων οὐτ’ ἀνήλωκε, προσῆλθε δὲ πρὸς τι τῶν κοινῶν. καὶ τοῦτον ἀποφέρειν κελεύει λόγον πρὸς τοὺς λογιστάς. καὶ πῶς ὁ γε μηδὲν λαβὼν μηδ’ ἀναλώσας ἀποίσει λόγον τῇ πόλει; αὐτὸς ὑποβάλλει καὶ διδάσκει ὁ νόμος ἅ χρῆ γράφειν· κελεύει γὰρ αὐτὸ τοῦτο ἐγγράφειν, ὅτι “οὐτ’ ἔλαβον οὐδὲν τῶν τῆς πόλεως οὐτ’ ἀνήλωσα.” ἀνεύθυνον δὲ καὶ ἀνεξέταστον καὶ ἀζήτητον οὐδὲν ἔστι τῶν ἐν τῇ πόλει. “Ὅτι δὲ ἀληθῆ λέγω, αὐτῶν ἀκούσατε τῶν νόμων.

NOMOI.

“Ὅταν τοίνυν μάλιστα θρασύνηται Δημοσθένης 23 λέγων ὡς διὰ τὴν ἐπίδοσιν οὐκ ἔστιν ὑπεύθυνος, ἐκεῖνο αὐτῷ ὑποβάλλετε· “οὐκ οὖν ἐχρῆν σε ὦ Δημόσθενες ἐᾶσαι τὸν τῶν λογιστῶν κήρυκα κηρῦξαι τὸ πάτριον καὶ ἔννομον κήρυγμα τοῦτο, τίς βούλεται κατηγορεῖν; ἕασον ἀμφισβητῆσαί σοι τὸν βουλόμενον τῶν πολιτῶν ὡς οὐκ ἐπέδωκας, ἀλλ’ ἀπὸ πολλῶν ὧν ἔχεις εἰς τὴν τῶν τειχῶν οἰκοδομίαν μικρὰ κατέθηκας, δέκα τάλαντα εἰς ταῦτα ἐκ τῆς πόλεως εἴλη-

φώς. μὴ ἄρπαζε τὴν φιλοτιμίαν, μηδὲ ἐξαιροῦ τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν, μηδ' ἔμπροσθεν τῶν νόμων ἀλλ' ὕστερος πολιτεύου. ταῦτα γὰρ ὀρθοῖ τὴν δημοκρατίαν."

- 24 Πρὸς μὲν οὖν τὰς κενὰς προφάσεις, ἃς οὗτοι προφασιοῦνται, μέχρι δεῦρο εἰρήσθω μοι· ὅτι δὲ ὄντως ἦν ὑπεύθυνος ὁ Δημοσθένης ὅθ' οὗτος εἰσήνεγκε τὸ ψήφισμα, ἄρχων μὲν τὴν ἐπὶ τῷ θεωρικῷ ἀρχήν, ἄρχων δὲ τὴν τῶν τειχοποιῶν, οὐδετέρας δὲ πω τῶν ἀρχῶν τούτων λόγον ὑμῖν οὐδ' εὐθύνας δεδωκώς, ταῦτ' ἤδη πειρασομαι ὑμᾶς διδάσκειν ἐκ τῶν δημοσίων γραμμάτων. Καί μοι ἀνάγνωθι ἐπὶ τίνος ἀρχοντος καὶ ποίου μηνὸς καὶ ἐν τίνι ἡμέρᾳ καὶ ἐν ποίᾳ ἐκκλησίᾳ ἐχειροτονήθη Δημοσθένης τὴν ἀρχὴν τὴν ἐπὶ τῷ θεωρικῷ.

ΔΙΑΛΟΓΙΣΜΟΣ ΤΩΝ ΗΜΕΡΩΝ.

Οὐκοῦν εἰ μηδὲν ἔτι περαιτέρω τούτου δείξαιμι, δικαίως ἂν ἀλίσκοιτο Κτησιφῶν· αἰρεῖ γὰρ αὐτὸν οὐχ ἢ κατηγορία ἢ ἐμὴ ἀλλὰ τὰ δημόσια γράμματα.

- 25 Πρότερον μὲν τοίνυν, ὦ Ἀθηναῖοι, ἀντιγραφεὺς ἦν χειροτονητὸς τῇ πόλει, ὃς καθ' ἐκάστην πρυτανείαν ἀπελογίζετο τὰς προσόδους τῷ δήμῳ· διὰ δὲ τὴν πρὸς Εὐβουλον γενομένην πίστιν ὑμῖν οἱ ἐπὶ τὸ θεωρικὸν κεχειροτονημένοι ἦρχον μὲν πρὶν ἢ τὸν Ἡγήμονος νόμον γενέσθαι τὴν τοῦ ἀντιγραφέως ἀρχήν, ἦρχον δὲ τὴν τῶν ἀποδεκτῶν, καὶ νεώριον καὶ σκευοθήκην ὠκοδόμουν, ἦσαν δὲ καὶ ὁδοποιοὶ καὶ σχεδὸν τὴν ὅλην διοίκησιν εἶχον τῆς πόλεως.
- 26 καὶ οὐ κατηγορῶν αὐτῶν οὐδ' ἐπιτιμῶν λέγω, ἀλλ'

ἐκεῖνο ὑμῖν ἐνδείξασθαι βούλομαι, ὅτι ὁ μὲν νομοθέτης, εἴαν τις μιᾶς ἀρχῆς τῆς ἐλαχίστης ὑπεύθυνος ᾗ, τοῦτον οὐκ εἶα πρὶν ἂν λόγους καὶ εὐθύναι δῶ στεφανοῦν, ὁ δὲ Κτησιφῶν Δημοσθένην τὸν συλλήβδην ἀπάσας τὰς Ἀθήνησιν ἀρχὰς ἄρχοντα οὐκ ὠκνησε γράψαι στεφανῶσαι.

Ὡς τοίνυν καὶ τὴν τῶν τειχοποιῶν ἀρχὴν ἦρχεν 27 ὅθ' οὗτος τὸ ψήφισμα ἔγραψε, καὶ τὰ δημόσια χρήματα διεχειρίζε καὶ ἐπιβολὰς ἐπέβαλλε καθάπερ οἱ ἄλλοι ἄρχοντες, καὶ δικαστηρίων ἡγεμονίας ἐλάμβανε, τούτων ὑμῖν αὐτὸν Δημοσθένην καὶ Κτησιφῶντα μάρτυρας παρέξομαι. ἐπὶ γὰρ Χαιρώνδου ἄρχοντος θαργηλιῶνος μηνὸς δευτέρᾳ φθίνουτος ἐκκλησίας οὔσης ἔγραψε ψήφισμα Δημοσθένους ἀγορὰν ποιῆσαι τῶν φυλῶν σκιροφοριῶνος δευτέρᾳ ἰσταμένου καὶ τρίτῃ, καὶ ἐπέταξεν ἐν τῷ ψηφίσματι ἐκάστη τῶν φυλῶν ἐλέσθαι τοὺς ἐπιμελησομένους τῶν ἔργων ἐπὶ τὰ τεῖχη καὶ ταμίαις, καὶ μάλα ὀρθῶς, ἵν' ἡ πόλις ἔχοι ὑπεύθυνα σώματα, παρ' ὧν ἐμελλε τῶν ἀνηλωμένων λόγον ἀπολήψεσθαι. Καὶ μοι λέγε τὰ ψηφίσματα.

ΨΗΦΙΣΜΑΤΑ.

Ναί, ἀλλ' ἀντιδιαπλέκει πρὸς τοῦτο εὐθέως 28 λέγω ὡς οὐτ' ἔλαχε τειχοποιὸς οὐτ' ἐχειροτονήθη ὑπὸ τοῦ δήμου. καὶ περὶ τούτου Δημοσθένους μὲν καὶ Κτησιφῶν πολλὴν ποιήσονται λόγον· ὁ δὲ γε νόμος βραχὺς καὶ σαφὴς καὶ ταχὺ λύων τὰς τούτων τέχνας. μικρὰ δὲ ὑμῖν ὑπὲρ αὐτῶν πρῶτον προειπεῖν βούλομαι. ἔστι γὰρ ὧ Ἀθηναῖοι τῶν περὶ 29 τὰς ἀρχὰς εἶδη τρία, ὧν ἐν μὲν καὶ φανερώτατον οἱ

κληρωτοὶ καὶ οἱ χειροτονητοὶ ἄρχοντες, δεύτερον δὲ ὅσοι τι διαχειρίζουσι τῶν τῆς πόλεως ὑπὲρ τριάκοντα ἡμέρας καὶ οἱ τῶν δημοσίων ἔργων ἐπιστάται· τρίτον δ' ἐν τῷ νόμῳ γέγραπται, καὶ εἴ τινες ἄλλοι αἰρετοὶ ἡγεμονίας δικαστηρίων λαμβάνουσι, καὶ τούτους ἄρχειν δοκιμασθέντας. ἐπειδὴν δ' ἀφέλη τις
 30 τοὺς ὑπὸ τοῦ δήμου κεχειροτονημένους καὶ τοὺς κληρωτοὺς ἄρχοντας, καταλείπεται, οὓς αἱ φυλαὶ καὶ αἱ τριπτύες καὶ οἱ δῆμοι ἐξ ἑαυτῶν αἰροῦνται τὰ δημόσια χρήματα διαχειρίζειν, τούτους αἰρετοὺς ἄρχοντας εἶναι. τοῦτο δὲ γίνεται ὅταν, ὡσπερ νῦν, ἐπιταχθῆ τι ταῖς φυλαῖς, ἢ τάφρους ἐξεργάζεσθαι ἢ τριήρεις ναυπηγεῖσθαι. Ὅτι δὲ ἀληθῆ λέγω, ἐξ αὐτῶν τῶν νόμων μαθήσεσθε.

NOMOI.

31 Ἄναμνήσθητε δὴ τοὺς προειρημένους λόγους, ὅτι ὁ μὲν νομοθέτης τοὺς ἐκ τῶν φυλῶν ἄρχειν κελεύει δοκιμασθέντας ἐν τῷ δικαστηρίῳ, ἢ δὲ Πανδιονίς φυλὴν ἄρχοντα καὶ τειχοποιὸν ἀπέδειξε Δημοσθένην, ὃς ἐκ τῆς διοικήσεως εἰς ταῦτα ἔχει μικροῦ δεῖν δέκα τάλαντα, ἕτερος δ' ἀπαγορεύει νόμος ἀρχὴν ὑπεύθυνον μὴ στεφανοῦν, ὑμεῖς δὲ ὁμωμόκατε κατὰ τοὺς νόμους ψηφιεῖσθαι, ὁ δὲ ῥήτωρ γέγραφε τὸν ὑπεύθυνον στεφανοῦν μὴ προσθεὶς “ἐπειδὴν δῶ λόγον καὶ εὐθύνας”, ἐγὼ δὲ ἐξελέγχω τὸ παράνομον μάρτυρας ἅμα τοὺς νόμους καὶ τὰ ψηφίσματα καὶ τοὺς ἀντιδίκους παρεχόμενος. πῶς οὖν ἂν τις περιφανέστερον ἐπιδείξειεν ἄνθρωπον παρανομώτατα γεγραφότα;

Ὡς τοίνυν καὶ τὴν ἀνάρρησιν τοῦ στεφάνου 32
 παρανόμως ἐν τῷ ψηφίσματι κελεύει γίνεσθαι, καὶ
 τοῦθ' ὑμᾶς διδάξω. ὁ γὰρ νόμος διαρρήδην κελεύει,
 εἰ μὲν τινα στεφανοῖ ἢ βουλή, ἐν τῷ βουλευτηρίῳ
 ἀνακηρύττεσθαι, εἰ δὲ ὁ δῆμος, ἐν τῇ ἐκκλησίᾳ,
 ἄλλοθι δὲ μηδαμοῦ. Καὶ μοι λέγε τὸν νόμον.

ΝΟΜΟΣ.

Οὗτος ὁ νόμος ὃ Ἀθηναῖοι καὶ μάλα καλῶς 33
 ἔχει. οὐ γὰρ (οἶμαι) ᾤετο δεῖν ὁ νομοθέτης τὸν ῥήτορα
 σεμνύνεσθαι πρὸς τοὺς ἔξωθεν, ἀλλ' ἀγαπᾶν ἐν αὐτῇ
 τῇ πόλει τιμώμενον ὑπὸ τοῦ δήμου καὶ μὴ ἐργο-
 λαβεῖν ἐν τοῖς κηρύγμασιν. ὁ μὲν οὖν νομοθέτης
 οὕτως· ὁ δὲ Κτησιφῶν πῶς; Ἀναγίνωσκε τὸ ψη-
 φισμα.

ΨΗΦΙΣΜΑ.

Ἀκούετε ὃ Ἀθηναῖοι ὅτι ὁ μὲν νομοθέτης κελεύει 34
 ἐν τῷ δήμῳ ἐν Πυκνῇ τῇ ἐκκλησίᾳ ἀνακηρύττειν τὸν
 ὑπὸ τοῦ δήμου στεφανούμενον, ἄλλοθι δὲ μηδαμοῦ,
 Κτησιφῶν δὲ ἐν τῷ θεάτρῳ, οὐ τοὺς νόμους μόνου
 ὑπερβᾶς ἀλλὰ καὶ τὸν τόπον μετενεγκών, οὐδὲ ἐκ-
 κλησιαζόντων Ἀθηναίων ἀλλὰ τραγωδῶν ἀγωνιζο-
 μένων καινῶν, οὐδ' ἐναντίον τοῦ δήμου ἀλλ' ἐναντίον
 τῶν Ἑλλήνων, ἵν' ἡμῖν συνειδῶσιν οἶον ἄνδρα τιμῶ-
 μεν. Οὕτω τοίνυν περιφανῶς παράνομα γεγραφώς, 35
 παραταχθεὶς μετὰ Δημοσθένους ἐποίησε τέχνας τοῖς
 νόμοις· ἃς ἐγὼ δηλώσω καὶ προερῶ ὑμῖν, ἵνα μὴ
 λάθητε ἔξαπατηθέντες. οὗτοι γάρ, ὡς μὲν οὐκ ἀπα-
 γορεύουσιν οἱ νόμοι τὸν ὑπὸ τοῦ δήμου στεφανούμε-

νον μὴ κηρύττειν ἔξω τῆς ἐκκλησίας, οὐχ ἔξουσι
 λέγειν, οἴσουσι δὲ εἰς τὴν ἀπολογίαὶν τὸν Διονυσια-
 κὸν νόμον, καὶ χρήσονται τοῦ νόμου μέρει τινὶ κλέ-
 36 πτοντες τὴν ἀκρόασιν ὑμῶν, καὶ παρέξονται νόμον
 οὐδὲν προσήκοντα τῇ γραφῇ τῇδε, καὶ λέξουσιν ὡς
 εἰσὶ τῇ πόλει δύο νόμοι κείμενοι περὶ τῶν κηρυγ-
 μάτων, εἰς μὲν ὃν νῦν ἐγὼ παρέχομαι διαρρήδην
 ἀπαγορεύων τὸν ὑπὸ τοῦ δήμου στεφανούμενον μὴ
 κηρύττεσθαι ἔξω τῆς ἐκκλησίας. ἕτερον δ' εἶναι
 νόμον φήσουσιν ἐναντίον τούτῳ, τὸν δεδωκότα
 ἐξουσίαν ποιεῖσθαι τὴν ἀνάρρησιν τοῦ στεφάνου
 τραγωδοῖς ἐν τῷ θεάτρῳ, ἐὰν ψηφίσηται ὁ δῆμος·
 κατὰ δὴ τοῦτον τὸν νόμον φήσουσι γεγραφέναι τὸν
 37 Κτησιφῶντα. ἐγὼ δὲ πρὸς τὰς τούτων τέχνας
 παρέξομαι συνηγόρους τοὺς νόμους τοὺς ὑμετέ-
 ρους, ὕπερ διατελῶ σπουδάζων παρὰ πᾶσαν τὴν
 κατηγορίαν. εἰ γὰρ τοῦτό ἐστιν ἀληθὲς καὶ τοιοῦτον
 ἔθος παραδέδυκεν ὑμῶν εἰς τὴν πολιτείαν ὥστ'
 ἀκύρους νόμους ἐν τοῖς κυρίοις ἀναγεγράφθαι καὶ
 δύο περὶ μιᾶς πράξεως ὑπεναντίους ἀλληλοῖς, τι
 ἂν ἔτι ταύτην εἴποι τις εἶναι τὴν πολιτείαν, ἐν ἣ
 ταῦτὰ προστάττουσιν οἱ νόμοι ποιεῖν καὶ μὴ ποιεῖν;
 38 ἀλλ' οὐκ ἔχει ταῦθ' οὕτως· μήθ' ὑμεῖς ποτε εἰς
 τοσαύτην ἀταξίαν τῶν νόμων προβαίητε, οὔτε
 ἠρέληται περὶ τῶν τοιούτων τῷ νομοθέτῃ τῷ τὴν
 δημοκρατίαν καταστήσαντι, ἀλλὰ διαρρήδην προσ-
 τέτακται τοῖς θεσμοθέταις καθ' ἕκαστον ἐνιαυτὸν
 διορθοῦν ἐν τῷ δήμῳ τοὺς νόμους, ἀκριβῶς ἐξετά-
 σαντας καὶ σκεψαμένους εἴ τις ἀναγέγραπται νόμος
 ἐναντίος ἐτέρῳ νόμῳ ἢ ἄκυρος ἐν τοῖς κυρίοις, ἢ εἴ

πού εἰσι νόμοι πλείους ἑνὸς ἀναγεγραμμένοι περὶ
 ἐκάστης πράξεως. κἄν τι τοιοῦτον εὐρίσκωσιν, ἀνα- 39
 γεγραφότας ἐν σανίσιν ἐκτιθέναι κελεύει πρόσθεν
 τῶν ἐπωνύμων, τοὺς δὲ πρυτάνεις ποιεῖν ἐκκλησίαν
 ἐπιγράψαντας νομοθέταις, τὸν δ' ἐπιστάτην τῶν
 προέδρων διαχειροτονίαν δίδοναι τῷ δήμῳ, καὶ τοὺς
 μὲν ἀναιρεῖν τῶν νόμων τοὺς δὲ καταλείπειν, ὅπως
 ἂν εἷς ἢ νόμος καὶ μὴ πλείους περὶ ἐκάστης πράξεως.
 Καί μοι λέγε τοὺς νόμους.

NOMOI.

Εἰ τοίνυν ὧ Ἀθηναῖοι ἀληθῆς ἦν ὁ παρὰ τού- 40
 των λόγος καὶ ἦσαν δύο κείμενοι νόμοι περὶ τῶν
 κηρυγμάτων, ἐξ ἀνάγκης (οἶμαι) τῶν μὲν θεσμο-
 θετῶν ἐξευρόντων τῶν δὲ πρυτάνεων ἀποδόντων τοῖς
 νομοθέταις ἀνήρητ' ἂν ὁ ἕτερος τῶν νόμων, ἦτοι ὁ
 τὴν ἐξουσίαν δεδωκὼς ἀνειπεῖν ἢ ὁ ἀπαγορεύων·
 ὁπότε δὲ μηδὲν τούτων γεγένηται, φανερώς δὴ που
 ἐξελέγχονται οὐ μόνον ψευδῆ λέγοντες ἀλλὰ καὶ
 παντελῶς ἀδύνατα γενέσθαι. Ὅθεν δὲ δὴ τὸ ψευ- 41
 δος τοῦτο ἐπιφέρουσιν, ἐγὼ διδάξω ὑμᾶς προειπῶν
 ὧν ἕνεκα οἱ νόμοι ἐτέθησαν οἱ περὶ τῶν ἐν τῷ θεάτρῳ
 κηρυγμάτων. γινομένων γὰρ τῶν ἐν ἄστει τραγωδῶν
 ἀνεκῆρυττόν τινες, οὐ πείσαντες τὸν δῆμον, οἱ μὲν
 ὅτι στεφανοῦνται ὑπὸ τῶν φυλετῶν, ἕτεροι δ' ὑπὸ
 τῶν δημοτῶν· ἄλλοι δὲ τινες ὑποκηρυζάμενοι τοὺς
 αὐτῶν οἰκέτας ἀφίεσαν ἀπελευθέρους, μάρτυρας τῆς
 ἀπελευθερίας τοὺς Ἕλληνας ποιούμενοι, ὃ δ' ἦν 42
 ἐπιφθονώτατον, προξενίας τινὲς εὐρημένοι ἐν ταῖς
 ἔξω πόλεσι διεπράττοντο ἀναγορεύεσθαι ὅτι στεφα-

νοῖ αὐτοὺς ὁ δῆμος, εἰ οὕτω τύχοι, ὁ τῶν Ῥοδίων ἢ
 Χίων ἢ καὶ ἄλλης τινὸς πόλεως ἀρετῆς ἕνεκα καὶ
 ἀνδραγαθίας. καὶ ταῦτ' ἔπραττον οὐχ ὥσπερ οἱ
 ὑπὸ τῆς βουλῆς τῆς ὑμετέρας στεφανούμενοι ἢ ὑπὸ
 τοῦ δήμου, πείσαντες ὑμᾶς καὶ μετὰ ψηφίσματος,
 πολλὴν χάριν καταθέμενοι, ἀλλ' αὐτοὶ προελόμενοι
 43 ἄνευ δόγματος ὑμετέρου. ἐκ δὲ τούτου τοῦ τρόπου
 συνέβαινε τοὺς μὲν θεατὰς καὶ τοὺς χορηγοὺς καὶ
 τοὺς ἀγωνιστὰς ἐνοχλεῖσθαι, τοὺς δὲ ἀνακηρυττο-
 μένους ἐν τῷ θεάτρῳ μείζονσι τιμᾶσθαι τῶν ὑπὸ τοῦ
 δήμου στεφανουμένων. τοῖς μὲν γὰρ ἀπεδέδεικτο
 τόπος ἢ ἐκκλησία, ἐν ᾗ χρῆν στεφανοῦσθαι, καὶ
 ἀπείρητο ἄλλοθι μηδαμοῦ κηρύττεσθαι· οἱ δὲ ἀνηγο-
 ρεῦντο ἐνώπιον ἀπάντων τῶν Ἑλλήνων· κακεῖνοι
 μὲν μετὰ ψηφίσματος, πείσαντες ὑμᾶς, οὗτοι δ'
 44 ἄνευ ψηφίσματος. συνιδὼν δὴ τις ταῦτα νομοθέτης
 τίθησι νόμον οὐδὲν ἐπικοινωνοῦντα τῷ περὶ τῶν ὑπὸ
 τοῦ δήμου στεφανουμένων νόμῳ, οὔτε λύσας ἐκείνου
 (οὐδὲ γὰρ ἢ ἐκκλησία ἠνοχλεῖτο ἀλλὰ τὸ θέατρον)
 οὔτ' ἐναντίον τοῖς πρότερον κειμένοις νόμοις τιθεῖς
 (οὐ γὰρ ἔξεστιν), ἀλλὰ περὶ τῶν ἄνευ ψηφίσματος
 ὑμετέρου στεφανουμένων ὑπὸ τῶν φυλετῶν καὶ δη-
 μοτῶν καὶ περὶ τῶν τοὺς οἰκέτας ἀπελευθεροῦντων
 καὶ περὶ τῶν ξενικῶν στεφάνων, καὶ διαρρήδη ἀπα-
 γορεύει μὴτ' οἰκέτην ἀπελευθεροῦν ἐν τῷ θεάτρῳ
 μὴτ' ὑπὸ τῶν φυλετῶν ἢ δημοτῶν ἀναγορεύεσθαι
 στεφανούμενον, μὴθ' ὑπ' ἄλλου (φησί) μηδενός, ἢ
 45 ἄτιμον εἶναι τὸν κήρυκα. ὅταν οὖν ἀποδείξῃ τοῖς
 μὲν ὑπὸ τῆς βουλῆς στεφανουμένοις εἰς τὸ βουλευ-
 τήριον ἀναρρηθῆναι, τοῖς δ' ὑπὸ τοῦ δήμου στεφα-

νουμένοις εἰς τὴν ἐκκλησίαν, τοῖς δ' ὑπὸ τῶν δημο-
 τῶν στεφανουμένοις καὶ φυλετῶν ἀπείπη μὴ κηρύτ-
 τεσθαι τοῖς τραγωδοῖς, ἵνα μηδεὶς ἐρανίζων στε-
 φάνους καὶ κηρύγματα ψευδῆ φιλοτιμίαν κτᾶται,
 προσαπείπη δὲ ἐν τῷ νόμῳ μηδ' ὑπὸ ἄλλου μηδενὸς
 ἀνακηρύττεσθαι, ἀπούσης βουλῆς καὶ δήμου καὶ φυ-
 λετῶν καὶ δημοτῶν,—ὅταν δέ τις ταῦτα ἀφέλη, τί
 τὸ καταλειπόμενον ἐστὶ πλὴν οἱ ξενικοὶ στέφανοι;
 Ὅτι δ' ἀληθῆ λέγω, μέγα σημεῖον ὑμῖν τούτου ἐξ 46
 αὐτῶν τῶν νόμων ἐπιδείξω. αὐτὸν γὰρ τὸν χρυσοῦν
 στέφανον, ὃς ἂν ἐν τῷ θεάτρῳ τῷ ἐν ἄστει ἀναρ-
 ρηθῆ, ἱερὸν εἶναι τῆς Ἀθηνᾶς κελεύει ὁ νόμος,
 ἀφελόμενος τὸν στεφανούμενον. καίτοι τίς ἂν ὑμῶν
 πολμήσειε τοσαύτην ἀνελευθερίαν καταγνῶναι τοῦ
 δήμου τῶν Ἀθηναίων; μὴ γὰρ ὅτι πόλις, ἀλλ' οὐδ'
 ἂν ἰδιώτης οὐδὲ εἰς οὕτως ἀγεννῆς γένοιτο, ὥστε ὄν
 αὐτὸς ἔδωκε στέφανον ἅμα ἀνακηρύττειν καὶ ἀφαι-
 ρεῖσθαι καὶ καθιεροῦν. ἀλλ', οἶμαι, διὰ τὸ ξενικὸν
 εἶναι τὸν στέφανον καὶ ἡ καθιέρωσις γίνεται, ἵνα
 μηδεὶς ἄλλοτρίαν εὐνοίαν περὶ πλείονος ποιούμενος
 τῆς πατρίδος χείρων γένηται τὴν ψυχὴν. ἀλλ' οὐκ 47
 ἐκεῖνον τὸν ἐν τῇ ἐκκλησίᾳ στέφανον ἀναρρηθέντα
 οὐδεὶς καθιεροῖ, ἀλλ' ἔξεστι κεκτῆσθαι, ἵνα μὴ μόνου
 αὐτὸς ἀλλὰ καὶ οἱ ἐξ ἐκείνου, ἔχοντες ἐν τῇ οἰκίᾳ τὸ
 ὑπόμνημα, μηδέποτε κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον
 γίνωνται. καὶ διὰ τοῦτο προσέθηκεν ὁ νομοθέτης
 μὴ κηρύττεσθαι τὸν ἀλλότριον στέφανον ἐν τῷ
 θεάτρῳ, εἰ μὴ ψηφίσηται ὁ δῆμος, ἢ ἡ πόλις ἢ
 βουλομένη τινὰ τῶν ὑμετέρων στεφανοῦν πρέσβεις
 πέμψασα δεθῆ τοῦ δήμου, ἵνα κηρυττόμενος μείζω

χάριν εἰδῆ τῶν στεφανούντων ὑμῖν, ὅτι κηρῦξαι ἐπετρέψατε. Ὅτι δ' ἀληθῆ λέγω, τῶν νόμων αὐτῶν ἀκούσατε.

NOMOI.

- 48 Ἐπειδὸν τοίνυν ἐξαπατῶντες ὑμᾶς λέγωσιν ὡς προσγέγραπται ἐν τῷ νόμῳ ἐξεῖναι στεφανοῦν, ἐὰν ψηφίσηται ὁ δῆμος, ἀπομνημονεύετε αὐτοῖς ὑποβάλλειν. Ναί, εἴ γέ σε τις ἄλλη πόλις στεφανοῖ· εἰ δὲ ὁ δῆμος ὁ Ἀθηναίων, ἀποδέδεικταί σοι τόπος ὅπου δεῖ τοῦτο γενέσθαι, ἀπείρηταί σοι ἔξω τῆς ἐκκλησίας μὴ κηρύττεσθαι. τὸ γὰρ “ἄλλοθι δὲ μηδαμοῦ” ὅ τι ἔστιν ὄλην τὴν ἡμέραν λέγε· οὐ γὰρ ἀποδείξεις ὡς ἔννομα γέγραφας.
- 49 Ἔστι δὲ ὑπόλοιπόν μοι μέρος τῆς κατηγορίας, ἐφ' ᾧ μάλιστα σπουδάζω· τοῦτο δὲ ἔστιν ἡ πρόφασις δι' ἣν αὐτὸν ἀξιοῖ στεφανοῦσθαι. λέγει γὰρ οὕτως ἐν τῷ ψηφίσματι, “καὶ τὸν κήρυκα ἀναγορεύειν ἐν τῷ θεάτρῳ πρὸς τοὺς Ἕλληνας ὅτι στεφανοῖ αὐτὸν ὁ δῆμος ὁ τῶν Ἀθηναίων ἀρετῆς ἕνεκα καὶ ἀνδραγαθίας” καὶ τὸ μέγιστον “ὅτι διατελεῖ λέ-
- 50 γων καὶ πράττων τὰ ἄριστα τῷ δήμῳ.” ἀπλοῦς δὲ παντάπασιν ὁ μετὰ ταῦτα ἡμῖν λόγος γίνεται, καὶ ὑμῖν ἀκούσασι κρῖναι εὐμαθῆς· δεῖ γὰρ δή πού τὸν μὲν κατηγοροῦντα ἐμὲ τοῦθ' ὑμῖν ἐπιδεικνύναι, ὡς εἰσιν οἱ κατὰ Δημοσθένους ἔπαινοι ψευδεῖς καὶ ὡς οὐτ' ἤρξατο λέγειν τὰ βέλτιστα οὔτε νῦν διατελεῖ πράττων τὰ συμφέροντα τῷ δήμῳ. κἂν τοῦτ' ἐπιδείξω, δικαίως δὲ πού τὴν γραφὴν ἀλώσεται Κτησιφῶν· ἅπαντες γὰρ ἀπαγορεύουσιν οἱ νόμοι μηδένα

ψευδῆ γράμματα ἐγγράφειν ἐν τοῖς δημοσίοις ψηφίσμασι. τῷ δ' ἀπολογουμένῳ τούναντίον τούτου δεικτέον ἐστίν. ὑμεῖς δ' ἡμῖν ἔσεσθε τῶν λόγων κριταί. ἔχει δ' οὕτως.

Ἐγὼ τὸν μὲν βίον τὸν Δημοσθένους ἐξετάζειν 51 μακροτέρου λόγου ἔργον ἡγοῦμαι εἶναι. τί γὰρ δεῖ νῦν ταῦτα λέγειν, ἢ τὰ περὶ τὴν τοῦ τραύματος γραφὴν αὐτῷ συμβεβηκότα, ὅτ' ἐγράψατο εἰς Ἄρειον πάγον Δημομέλην τὸν Παιανιέα ἀνεψιὸν ὄντα ἑαυτῷ, καὶ τὴν τῆς κεφαλῆς ἐπιτομήν· ἢ τὰ περὶ τὴν Κηφισοδότου στρατηγίαν καὶ τὸν τῶν νεῶν ἔκπλου τὸν εἰς Ἑλλήσποντον, ὅτε εἰς ὧν τῶν τριηράρχων 52 Δημοσθένης καὶ περιάγων τὸν στρατηγὸν ἐπὶ τῆς νεῶς καὶ συσσιτῶν καὶ συνθύων καὶ συσπένδων, καὶ τούτων ἀξιωθεὶς διὰ τὸ πατρικὸς αὐτῷ φίλος εἶναι, οὐκ ὤκνησεν ἀπ' εἰσαγγελίας αὐτοῦ κρινομένου περὶ θανάτου κατήγορος γενέσθαι· καὶ ταῦτα ἤδη τὰ περὶ Μειδίαν καὶ τοὺς κονδύλους οὓς ἔλαβεν ἐν τῇ ὀρχήστρα χορηγὸς ὢν, καὶ ὡς ἀπέδοτο τριάκοντα μνῶν ἅμα τὴν τε εἰς αὐτὸν ὕβριν καὶ τὴν τοῦ δήμου καταχειροτονίαν, ἣν ἐν Διονύσου κατεχειροτόνησε Μειδίου. ταῦτα μὲν οὖν μοι δοκῶ καὶ τᾶλλα τὰ τούτοις 53 ὅμοια ὑπερβήσεσθαι, οὐ προδιδούς ὑμᾶς οὐδὲ τὸν ἀγῶνα καταχαριζόμενος, ἀλλ' ἐκείνο φοβούμενος μή μοι παρ' ὑμῶν ἀπαντήσῃ, τὸ δοκεῖν μὲν ἀληθῆ λέγειν, ἀρχαῖα δὲ καὶ λίαν ὁμολογούμενα. καίτοι ὦ Κτησιφῶν, ἔτω τὰ μέγιστα τῶν αἰσχρῶν οὕτως ἐστὶ πιστὰ καὶ γνώριμα τοῖς ἀκούουσιν, ὥστε τὸν κατήγορον μὴ δοκεῖν ψευδῆ λέγειν ἀλλὰ παλαιὰ καὶ λίαν προωμολογημένα, πότερα αὐτὸν δεῖ χρυσῷ στε-

φάνω στεφανωθῆναι ἢ ψέγεσθαι; καὶ σὲ τὸν ψευδῆ καὶ παράνομα τολμῶντα γράφειν πότερα χρὴ καταφρονεῖν τῶν δικαστηρίων ἢ δίκην τῇ πόλει διδόναι;

54 Περὶ δὲ τῶν δημοσίων ἀδικημάτων πειράσομαι σαφέστερον εἰπεῖν. καὶ γὰρ πυνθάνομαι μέλλειν Δημοσθένην, ἐπειδὴν αὐτοῖς ὁ λόγος ἀποδοθῆ, καταριθμεῖσθαι πρὸς ὑμᾶς ὡς ἄρα τῇ πόλει τέτταρες ἤδη γεγέννηται καιροὶ ἐν οἷς αὐτὸς πεπολίτευται. ὦν ἓνα μὲν καὶ πρῶτον, ὡς ἔγωγε ἀκούω, καταλογίζεται ἐκείνῳ τὸν χρόνον ἐν ᾧ πρὸς Φίλιππον ὑπὲρ Ἀμφιπόλεως ἐπολεμοῦμεν· τούτου δ' ἀφορίζεται τῇ γενομένῃ εἰρήνῃ καὶ συμμαχίᾳ, ἣν Φιλοκράτης ὁ Ἀγνούσιος ἔγραψε καὶ αὐτὸς οὗτος μετ' ἐκείνου,

55 ἐγὼ δείξω. δεύτερον δὲ φησι γενέσθαι ὃν ἡγομεν χρόνον τὴν εἰρήνην, δηλουότι μέχρι τῆς ἡμέρας ἐκείνης ἐν ἣ καταλύσας τὴν ὑπάρχουσαν εἰρήνην τῇ πόλει ὁ αὐτὸς οὗτος ῥήτωρ ἔγραψε τὸν πόλεμον· τρίτον δὲ ὃν ἐπολεμοῦμεν χρόνον μέχρι τῆς ἀτυχίας τῆς ἐν Χαιρωνείᾳ, τέταρτον δὲ τὸν νῦν παρόντα καιρόν. ταῦτα δὲ καταριθμησάμενος, ὡς ἀκούω, μέλλει με παρακαλεῖν καὶ ἐπερωτᾶν ὁποίου τούτων τῶν τεττάρων αὐτοῦ καιρῶν κατηγορῶ καὶ πότε αὐτὸν οὐ τὰ βέλτιστά φημι τῷ δήμῳ πεπολιτεῦσθαι· κἂν μὴ θέλω ἀποκρίνασθαι ἄλλ' ἐγκαλύπτωμαι καὶ ἀποδιδράσκω, ἐκκαλύψειν μὲ φησι προσελθὼν καὶ ἄξειν ἐπὶ τὸ βῆμα καὶ ἀναγκάσειν ἀποκρίνασθαι.

56 Ἰν' οὖν μήθ' οὗτος ἰσχυρίζεται ὑμεῖς τε προειδῆτε, ἐγὼ ἀποκρίνομαι ἐναντίον σοι τῶν δικαστῶν Δημόσθενες καὶ τῶν ἄλλων πολιτῶν ὅσοι δὴ ἔξωθεν περιεστᾶσι καὶ τῶν Ἑλλήνων ὅσοις ἐπιμελὲς γέγονεν

ὑπακούειν τῆσδε τῆς κρίσεως (ὄρῳ δὲ οὐκ ἔλίγους παρόντας, ἀλλ' ὅσους οὐδεὶς πώποτε μέμνηται πρὸς ἀγῶνα δημόσιον παραγενομένους)—ἀποκρίνομαι ὅτι ἀπάντων τῶν τεττάρων καιρῶν κατηγορῶ σου, οὓς σὺ διαιρῆ, κὰν οἳ τε θεοὶ ἴθελωσι καὶ οἱ δικασταὶ ἐξ 57 ἴσου ἡμῶν ἀκούσωσι καὶ γὰρ δύνωμαι ἀπομνημονεῦσαι ἅ σοι σύνοιδα, πάνυ προσδοκῶ ἐπιδείξειν τοῖς δικασταῖς τῆς μὲν σωτηρίας τῇ πόλει τοὺς θεοὺς αἰτίους γεγενημένους καὶ τοὺς φιλανθρώπως καὶ μετρίως τοῖς τῆς πόλεως πράγμασι χρησαμένους, τῶν δὲ ἀτυχημάτων ἀπάντων Δημοσθένην αἴτιον γεγενημένον. καὶ χρήσομαι τῇ τοῦ λόγου τάξει ταύτῃ ἣν τοῦτον πυνθάνομαι ποιεῖσθαι μέλλειν, λέξω δὲ πρῶτον περὶ τοῦ πρώτου καιροῦ καὶ δεύτερον περὶ τοῦ δευτέρου καὶ τρίτον περὶ τοῦ ἐφεξῆς καὶ τέταρτον περὶ τῶν νῦν καθεστηκότων πραγμάτων. καὶ δὴ ἐπανάγω ἑμαυτὸν ἐπὶ τὴν εἰρήνην, ἣν σὺ καὶ Φιλοκράτης ἐγράψατε.

Ἔμῖν γὰρ ἐξεγένετ' ἄν, ὦ Ἀθηναῖοι, τὴν προτέ- 58 ραν ἐκείνην εἰρήνην ποιήσασθαι μετὰ κοινοῦ συνεδρίου τῶν Ἑλλήνων, εἴ τινες ὑμᾶς εἶασαν περιμείναι τὰς πρεσβείας ἃς ἦτε ἐκπεπομφότες κατ' ἐκείνους τὸν καιρὸν εἰς τὴν Ἑλλάδα, παρακαλοῦντες ἐπὶ Φίλιππον,—μετασχεῖν Ἑλληνικοῦ συνεδρίου καὶ προϊόντος τοῦ χρόνου παρ' ἐκόντων τῶν Ἑλλήνων ἀπολαβεῖν τὴν ἡγεμονίαν· καὶ τούτων ἀπεστερήθητε διὰ Δημοσθένην καὶ Φιλοκράτην καὶ τὰς τούτων δωροδοκίας, ἃς ἐδωροδόκησαν συστάντες ἐπὶ τὸ δημόσιον τὸ ὑμέτερον· εἰ δέ τισιν ὑμῶν ἐξαίφνης 59 ἀκούσασιν ἀπιστότερος προσπέπτωκεν ὁ τοιοῦτος

λόγος, ἐκείνως τὴν ὑπόλοιπον ποιήσασθε ἀκράσιν,
 ὥσπερ ὅταν περὶ χρημάτων ἀνηλωμένων διὰ πολλοῦ
 χρόνου καθεζόμεθα ἐπὶ τοὺς λογισμούς. ἐρχόμεθα
 δὴ πού ψευδεῖς οἴκοθεν ἐνίοτε δόξας ἔχοντες κατὰ
 τῶν λογισμῶν· ἀλλ' ὅμως ἐπειδὴν ὁ λογισμὸς συγ-
 κεφαλαιωθῆ, οὐδεὶς ὑμῶν ἐστὶν οὕτω δύσκολος τὴν
 φύσιν, ὅστις οὐκ ἀπέρχεται τοῦθ' ὁμολογήσας καὶ
 ἐπινεύσας ἀληθὲς εἶναι ὅ τι ἂν αὐτὸς ὁ λογισμὸς
 60 αἰρή. οὕτω καὶ νῦν τὴν ἀκράσιν ποιήσασθε. εἰ
 τινες ὑμῶν ἐκ τῶν ἔμπροσθεν χρόνων ἤκουσιν οἴκοθεν
 τοιαύτην ἔχοντες τὴν δόξαν, ὡς ἄρα ὁ Δημοσθένης
 οὐδὲν πώποτε εἶρηκεν ὑπὲρ Φιλίππου συστάς μετὰ
 Φιλοκράτους,—ὅστις οὕτω διάκειται, μήτ' ἀπογνώτω
 μηδὲν μήτε καταγνώτω πρὶν ἂν ἀκούσῃ· οὐ γὰρ
 δίκαιον. ἀλλ' ἐὰν ἐμοῦ διὰ βραχέων ἀκούσητε
 ὑπομιμνήσκοντος τοὺς καιροὺς καὶ τὸ ψήφισμα
 παρεχομένου ὃ μετὰ Φιλοκράτους ἔγραψε Δημο-
 σθένης, ἐὰν αὐτὸς ὁ τῆς ἀληθείας λογισμὸς ἐγκατα-
 λαμβάνῃ τὸν Δημοσθένην πλείω μὲν γεγραφότα
 ψηφίσματα Φιλοκράτους περὶ τῆς ἐξ ἀρχῆς εἰρήνης
 61 καὶ συμμαχίας, καθ' ὑπερβολὴν δὲ αἰσχύνῃς κεκο-
 λακευκότα Φίλιππον καὶ τοὺς παρ' ἐκείνου πρέσβεις,
 αἴτιον δὲ γεγονότα τῷ δήμῳ τοῦ μὴ μετὰ κοινού
 συνεδρίου τῶν Ἑλλήνων ποιήσασθαι τὴν εἰρήνην,
 ἔκδοτον δὲ Φιλίππῳ πεποιηκότα Κερσοβλέπτῃν τὸν
 Θράκης βασιλέα, ἄνδρα φίλον καὶ σύμμαχον τῇ
 πόλει,—ἐὰν ταῦθ' ὑμῖν σαφῶς ἐπιδείξω, δεήσομαι
 ὑμῶν πετρίαν δέξω· ἐπινεύσατέ μοι πρὸς θεῶν τὸν
 πρῶτον τῶν τεττάρων καιρῶν μὴ καλῶς αὐτὸν πεπο-
 λιτεῦσθαι. λέξω δὲ ὅθεν μάλιστα παρακολουθήσετε.

Ἐγραψε Φιλοκράτης ἐξεῖναι Φιλίππῳ δεῦρο 62
κῆρυκα καὶ πρέσβεις πέμπειν περὶ εἰρήνης· τοῦτο
τὸ ψήφισμα ἐγράφη παρανόμων. ἤκον οἱ τῆς κρί-
σεως χρόνοι· κατηγορεῖ μὲν Λυκῖνος ὁ γραψάμενος,
ἀπελογοῖτο δὲ Φιλοκράτης, συναπελογοῖτο δὲ καὶ
Δημοσθένης· ἀπέφυγε Φιλοκράτης. μετὰ ταῦτα
ἐπῆει χρόνος Θεμιστοκλῆς ἄρχων· ἐνταῦθ' εἰσέρ-
χεται βουλευτῆς εἰς τὸ βουλευτήριον Δημοσθένης,
οὔτε λαχὼν οὔτ' ἐπιλαχὼν, ἀλλ' ἐκ παρασκευῆς
πριάμενος, ἵν' εἰς ὑποδοχὴν ἅπαντα καὶ λέγοι καὶ
πράττοι Φιλοκράτει, ὡς αὐτὸ ἔδειξε τὸ ἔργον. νικᾷ 63
γὰρ ἕτερον ψήφισμα Φιλοκράτης, ἐν ᾧ κελεύει ἐλέ-
σθαι δέκα πρέσβεις, οἵτινες ἀφικόμενοι πρὸς Φίλιπ-
πον ἀξιώσουσιν αὐτὸν δεῦρο πρέσβεις αὐτοκρά-
τορας πέμπειν ὑπὲρ τῆς εἰρήνης. τούτων εἰς ἦν
Δημοσθένης. κακείθεν ἐπανήκων ἐπαινέτης ἦν τῆς
εἰρήνης, καὶ ταῦτὰ τοῖς ἄλλοις πρέσβεσιν ἀπήγ-
γελλε, καὶ μόνος τῶν ἄλλων βουλευτῶν ἔγραψε
σπείσασθαι τῷ κήρυκι τῷ ἀπὸ τοῦ Φιλίππου καὶ
τοῖς πρέσβεσιν, ἀκόλουθα γράφων Φιλοκράτει· ὁ
μὲν γε τὴν ἐξουσίαν δέδωκε τοῦ δεῦρο κῆρυκα καὶ
πρέσβεις πέμπεσθαι, ὁ δὲ τῇ πρεσβείᾳ σπένδεται.
τὰ δὲ μετὰ ταῦτα ἤδη μοι σφόδρα προσέχετε τὸν 64
νοῦν. ἐπράττετο γὰρ οὐ πρὸς τοὺς ἄλλους πρέσβεις
τοὺς πολλὰ συκοφαντηθέντας ὕστερον ἐκ μετα-
βολῆς ὑπὸ Δημοσθένους, ἀλλὰ πρὸς Φιλοκράτην
καὶ Δημοσθένην (εἰκότως· τοὺς ἅμα μὲν πρεσβεύ-
οντας, ἅμα δὲ τὰ ψηφίσματα γράφοντας), πρῶτον
μὲν ὅπως μὴ περιμείνητε τοὺς πρέσβεις οὓς ἦτε
ἐκπεπομφότες παρακαλοῦντες ἐπὶ Φίλιππον, ἵνα

μὴ μετὰ τῶν ἄλλων Ἑλλήνων ἄλλ' ἰδίᾳ ποιήσησθε
 65 τὴν εἰρήνην· δεύτερον δ' ὅπως μὴ μόνου τὴν εἰρήνην
 ἀλλὰ καὶ συμμαχίαν εἶναι ψηφιεῖσθε πρὸς Φίλιπ-
 πον, ἵν' εἴ τινες προσέχοιεν τῷ πλήθει τῷ ὑμετέρῳ,
 εἰς τὴν ἐσχάτην ἐμπέσοιεν ἀθυμίαν ὀρώντες ὑμᾶς
 αὐτοὺς μὲν παρακαλοῦντας ἐπὶ τὸν πόλεμον, οἴκοι
 δὲ μὴ μόνου εἰρήνην ἀλλὰ καὶ συμμαχίαν ἐψη-
 φισμένους ποιεῖσθαι· τρίτον δὲ ὅπως Κερσοβλέπτης
 ὁ Θράκης βασιλεὺς μὴ ἔσται ἔνορκος, μηδὲ μετέ-
 σται τῆς συμμαχίας καὶ τῆς εἰρήνης αὐτῷ. παρηγ-
 66 γέλλετο δ' ἐπ' αὐτὸν ἤδη στρατεία. καὶ ταῦθ' ὁ
 μὲν ἐξωνούμενος οὐκ ἠδίκηι (πρὸ γὰρ τῶν ὅρκων καὶ
 τῶν συνθηκῶν ἀνεμέσητον ἦν αὐτῷ πράττειν τὰ
 συμφέροντα), οἱ δ' ἀποδόμενοι καὶ κατακοινωνή-
 σαντες τὰ τῆς πόλεως ἰσχυρὰ μεγάλης ὀργῆς ἦσαν
 ἄξιοι. ὁ γὰρ μισαλέξανδρος νυνὶ φάσκων εἶναι καὶ
 τότε μισοφίλιππος Δημοσθένης, ὁ τὴν ξενίαν ἐμοὶ
 προφέρων τὴν Ἀλεξάνδρου, γράφει ψήφισμα, τοὺς
 67 καιροὺς τῆς πόλεως ὑφαιρούμενος, ἐκκλησίαν ποιεῖν
 τοὺς πρυτάνεις τῇ ὀγδόῃ ἰσταμένου τοῦ ἐλαφη-
 βολιῶνος μηνός, ὅτ' ἦν τῷ Ἀσκληπιῷ ἢ θυσία καὶ
 ὁ προαγών, ἐν τῇ ἱερᾷ ἡμέρᾳ, ὁ πρότερον οὐδεὶς
 μέμνηται γενόμενον, τίνα πρόφασιν ποιησάμενος;
 ἵνα, φησὶν, ἐὰν ἤδη παρῶσιν οἱ τοῦ Φιλίππου πρέσ-
 βεις, βουλευσῆται ὁ δῆμος ὡς τάχιστα περὶ τῶν
 πρὸς Φίλιππον, τοῖς οὐπω παροῦσι πρέσβεσι προ-
 καταλαμβάνων τὴν ἐκκλησίαν καὶ τοὺς χρόνους
 ὑμῶν ὑποτεμνόμενος καὶ τὸ πρᾶγμα κατασπεύδων,
 ἵνα μὴ μετὰ τῶν ἄλλων Ἑλλήνων ἐπανελθόντων
 τῶν ὑμετέρων πρέσβεων ἀλλὰ μόνοι ποιήσησθε τὴν

εἰρήνην. μετὰ δὲ ταῦτα, ὧ Ἀθηναῖοι, ἤκου οἱ τοῦ 68
 Φιλίππου πρέσβεις· οἱ δὲ ὑμέτεροι ἀπεδήμουν
 παρακαλοῦντες τοὺς Ἑλληνας ἐπὶ Φίλιππον. ἐν-
 ταῦθ' ἕτερον ψήφισμα νικᾷ Δημοσθένης, ἐν ᾧ γρά-
 φει μὴ μόνον ὑπὲρ τῆς εἰρήνης ἀλλὰ καὶ συμμαχίας
 ὑμᾶς βουλευσασθαι, μὴ περιμείναντας τοὺς πρέσ-
 βεις τοὺς ὑμετέρους ἀλλ' εὐθὺς μετὰ τὰ Διονύσια
 τὰ ἐν ἄστει, τῇ ὀγδόῃ καὶ ἐνάτῃ ἐπὶ δέκα. Ὅτι δ'
 ἀληθῆ λέγω, ἀκούσατε τῶν ψηφισμάτων.

ΨΗΦΙΣΜΑΤΑ.

Ἐπειδὴ τοίνυν ὧ Ἀθηναῖοι παρεληλύθει τὰ 69
 Διονύσια, ἐγίνοντο δὲ αἱ ἐκκλησίαι, ἐν δὲ τῇ προ-
 τέρα τῶν ἐκκλησιῶν ἀνεγνώσθη δόγμα κοινὸν τῶν
 συμμάχων,—οὗ τὰ κεφάλαια διὰ βραχέων ἐγὼ
 προερῶ. πρῶτον μὲν γὰρ ἔγραψαν ὑπὲρ εἰρήνης
 ὑμᾶς μόνον βουλευσασθαι, τὸ δὲ τῆς συμμαχίας
 ὄνομα ὑπερέβησαν, οὐκ ἐπιλεησμένοι, ἀλλὰ καὶ
 τὴν εἰρήνην ἀναγκαιοτέραν ἢ καλλίω ὑπολαμβάν-
 οντες εἶναι· ἔπειτα ἀπήντησαν ὀρθῶς ἰασόμενοι τὸ
 Δημοσθένους δωροδόκημα, καὶ προσέγραψαν ἐν τῷ 70
 δόγματι ἐξεῖναι τῷ βουλομένῳ τῶν Ἑλλήνων ἐν
 τρισὶ μῆσιν εἰς τὴν αὐτὴν στήλην ἀναγεγράφθαι
 μετ' Ἀθηναίων καὶ μετέχειν τῶν ὄρκων καὶ τῶν
 συνθηκῶν, δύο μέγιστα προκαταλαμβάνοντες, πρῶ-
 τον μὲν τὸν χρόνον τὸν τῆς τριμήνου ταῖς τῶν
 Ἑλλήνων πρεσβείαις ἰκανὸν γενέσθαι παρασκευά-
 ζοντες, ἔπειτα τὴν τῶν Ἑλλήνων εὐνοίαν τῇ πόλει
 μετὰ κοινοῦ συνεδρίου κτώμενοι, ἵν' εἰ παραβαί-
 νοιντο αἱ συνθήκαι, μὴ μόνοι μηδ' ἀπάρασκευοι

πολεμήσαιμεν, ἃ νῦν ἡμῖν παθεῖν συνέβη διὰ Δημοσθένην· Ὅτι δ' ἀληθῆ λέγω, ἐξ αὐτοῦ τοῦ δόγματος ἀκούσαντες μαθήσεσθε.

ΔΟΓΜΑ ΣΤΜΜΑΧΩΝ.

- 71 Τούτῳ τῷ δόγματι συνειπεῖν ὁμολογῶ, καὶ πάντες οἱ ἐν τῇ προτέρᾳ τῶν ἐκκλησιῶν δημηγοροῦντες· καὶ ὁ δῆμος ἀπῆλθε τοιαύτην τινὰ δόξαν εἰληφώς, ὡς ἔσται μὲν ἡ εἰρήνη, περὶ δὲ συμμαχίας οὐκ ἄμεινον εἶη διὰ τὴν τῶν Ἑλλήνων παράκλησιν βουλευσασθαι, ἔσται δὲ κοινῇ μετὰ τῶν Ἑλλήνων ἀπάντων. νῦξ ἐν μέσῳ, καὶ παρήμην τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν. ἐνταῦθα δὴ προκαταλαμβάνων Δημοσθένης τὸ βῆμα, οὐδενὶ τῶν ἄλλων παραλιπὼν λόγον, οὐδὲν ὄφελος ἔφη τῶν χθὲς εἰρημένων εἶναι λόγων, εἰ ταῦθ' οἱ Φιλίππου μὴ συμπεισθήσονται πρέσβεις, οὐδὲ γινώσκειν ἔφη τὴν εἰρήνην ἀπούσης
- 72 συμμαχίας. οὐ γὰρ ἔφη δεῖν (καὶ γὰρ τὸ ῥῆμα μέμνημαι ὡς εἶπε, διὰ τὴν ἀηδίαν τοῦ λέγοντος ἅμα καὶ τοῦ ὀνόματος) ἀπορρηῆσαι τῆς εἰρήνης τὴν συμμαχίαν, οὐδὲ τὰ τῶν Ἑλλήνων ἀναμένειν μελλήματα, ἀλλ' ἢ πολεμεῖν αὐτοὺς ἢ τὴν εἰρήνην ἰδίᾳ ποιεῖσθαι. καὶ τελευτῶν ἐπὶ τὸ βῆμα παρακαλέσας Ἀντίπατρον ἐρώτημά τι ἠρώτα, προειπὼν μὲν ἃ ἐρήσεται, προδιδάξας δὲ ἃ χρὴ κατὰ τῆς πόλεως ἀποκρίνασθαι. καὶ τέλος ταῦτ' ἐνίκα, τῷ μὲν λόγῳ προβιασαμένου Δημοσθένους, τὸ δὲ ψή-
- 73 φισμα γράψαντος Φιλοκράτους. Ὁ δὲ ἦν ὑπόλοιπον αὐτοῖς, Κερσοβλέπτην καὶ τὸν ἐπὶ Θράκης τόπον ἔκδοτον ποιῆσαι, καὶ τοῦτ' ἔπραξαν ἕκτη

φθίνοντος τοῦ ἐλαφηβολιῶνος, πρὶν ἐπὶ τὴν ὑστέραν ἀπαίρειν πρεσβείαν τὴν ἐπὶ τοὺς ὄρκους Δημοσθένην· ὁ γὰρ μισαλέξανδρος καὶ μισοφίλιππος ὑμῖν οὐτοσὶ ρήτωρ δις ἐπρέσβευσεν ἐν Μακεδονίᾳ, ἐξὸν μηδὲ ἄπαξ, ὁ νυνὶ κελεύων τῶν Μακεδόνων καταπτύειν. εἰς δὲ τὴν ἐκκλησίαν, τὴν τῇ ἕκτῃ λέγω, καθεζόμενος βουλευτῆς ὢν ἐκ παρασκευῆς, ἔκδοτον Κερσοβλέπτην μετὰ Φιλοκράτους ἐποίησε. λαν- 74 θάνει γὰρ ὁ μὲν Φιλοκράτης ἐν ψηφίσματι μετὰ τῶν ἄλλων γραμμάτων παρεγγράψας, ὁ δ' ἐπιψηφίσας, Δημοσθένης, ἐν ᾧ γέγραπται “ἀποδοῦναι τοὺς ὄρκους τοῖς πρέσβεσι τοῖς παρὰ Φιλίππου ἐν τῇδε τῇ ἡμέρᾳ τοὺς συνέδρους τῶν συμμάχων.” παρὰ δὲ Κερσοβλέπτου συνέδρος οὐκ ἐκάθητο· γράψας δὲ τοὺς συνεδρεύοντας ὀμνύναι τὸν Κερσοβλέπτην οὐ συνεδρεύοντα ἐξέκλεισε τῶν ὄρκων. Ὅτι δ' ἀληθῆ λέγω, ἀνάγνωθί μοι τίς ἦν ὁ ταῦτα 75 γράψας καὶ τίς ὁ ταῦτα ἐπιψηφίσας πρόεδρος.

ΨΗΦΙΣΜΑ. ΠΡΟΕΔΡΟΣ.

Καλόν, ᾧ Ἀθηναῖοι, καλὸν ἢ τῶν δημοσίων γραμμάτων φυλακῆ· ἀκίνητον γὰρ ἐστὶ καὶ οὐ μεταπίπτει τοῖς αὐτομολούσιν ἐν τῇ πολιτείᾳ, ἀλλ' ἀπέδωκε τῷ δήμῳ, ὅποταν βούληται, συνιδεῖν τοὺς πάλαι μὲν πονηροὺς ἐκ μεταβολῆς δ' ἀξιούντας εἶναι χρηστούς.

Ἐπόλοιπον δὲ μοί ἐστὶ τὴν κολακείαν αὐτοῦ 76 διεξελθεῖν. Δημοσθένης γὰρ ἐνιαυτὸν βουλευσας οὐδεμίαν πώποτε φανεῖται πρεσβείαν εἰς προεδρίαν καλέσας, ἀλλὰ τότε μόνον καὶ πρῶτον πρέσβεις εἰς

προεδρίαν ἐκάλεσε καὶ προσκεφάλαια ἔθηκε καὶ φοινικίδας περιεπέτασε καὶ ἅμα τῇ ἡμέρᾳ ἠγεῖτο τοῖς πρέσβεσιν εἰς τὸ θέατρον, ὥστε καὶ συρίττεσθαι διὰ τὴν ἀσχημοσύνην καὶ κολακείαν· καὶ ὅτ' ἀπήεσαν, ἐμισθώσατο αὐτοῖς τρία ζεύγη ὀρικὰ καὶ προὔπεμψεν εἰς Θήβας, καταγέλαστον τὴν πόλιν ποιῶν. "Ἰνα δ' ἐπὶ τῆς ὑποθέσεως μείνω, λαβέ μοι τὸ ψήφισμα τὸ περὶ τῆς προεδρίας.

ΨΗΦΙΣΜΑ.

- 77 Οὗτος τοίνυν, ὦ Ἀθηναῖοι, ὁ τηλικούτος τὸ μέγεθος κόλαξ πρῶτος διὰ τῶν κατασκόπων τῶν παρὰ Χαριδήμου πυθόμενος τὴν Φιλίππου τελευτὴν τῶν μὲν θεῶν συμπλάσας ἑαυτῷ ἐνύπνιον κατεψεύσατο, ὡς οὐ παρὰ Χαριδήμου τὸ πρᾶγμα πεπυσμένος ἀλλὰ παρὰ τοῦ Διὸς καὶ τῆς Ἀθηνᾶς, οὐς μεθ' ἡμέραν ἐπιορκῶν νύκτωρ φησὶν ἑαυτῷ διαλέγεσθαι καὶ τὰ μέλλοντα ἔσεσθαι προλέγειν, ἐβδόμην δ' ἡμέραν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας, πρὶν πενθῆσαι καὶ τὰ νομιζόμενα ποιῆσαι, στεφανωσάμενος καὶ λευκὴν ἐσθῆτα λαβὼν ἐβουθύτει καὶ
- 78 παρενόμει, τὴν μόνην ὁ δέλαιος καὶ πρώτην αὐτὸν πατέρα προσειπούσαν ἀπολέσας. καὶ οὐ τὸ δυστύχημα ὀνειδίζω, ἀλλὰ τὸν τρόπον ἐξετάζω. ὁ γὰρ μισότεκνος καὶ πατὴρ πονηρὸς οὐκ ἂν ποτε γένοιτο δημαγωγὸς χρηστός, οὐδὲ ὁ τὰ φίλτατα καὶ οἰκειότατα σώματα μὴ στέργων οὐδέποθ' ὑμᾶς περὶ πλείονος ποιήσεται τοὺς ἀλλοτρίους, οὐδέ γε ὁ ἰδίᾳ πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστός, οὐδ' ὅστις ἔστιν οἴκοι φαῦλος, οὐδέποτ' ἦν ἐν Μακεδονίᾳ κατὰ

τὴν πρεσβείαν καλὸς κάγαθός· οὐ γὰρ τὸν τρόπον ἀλλὰ τὸν τόπον μόνον μετήλλαξεν.

Πόθεν οὖν ἐπὶ τὴν μεταβολὴν ἦλθε τῶν πραγ- 79
μάτων (οὗτος γὰρ ἐστὶν ὁ δεύτερος καιρός), καὶ τί
ποτ' ἐστὶ τὸ αἴτιον ὅτι Φιλοκράτης μὲν ἀπὸ τῶν
αὐτῶν πολιτευμάτων Δημοσθένει φυγὰς ἀπ' εἰσαγ-
γελίας γεγένηται, Δημοσθένης δὲ ἐπέστη τῶν ἄλλων
κατήγορος, καὶ πόθεν ποθ' ἡμᾶς εἰς τὰς ἀτυχίας
ὁ μιαρὸς ἄνθρωπος ἐμβέβληκε, ταῦτ' ἤδη διαφερόν-
τως ἄξιόν ἐστιν ἀκοῦσαι. ὡς γὰρ τάχιστα εἴσω 80
Πυλῶν Φίλιππος παρῆλθε καὶ τὰς τε ἐν Φωκεῦσι
πόλεις παραδόξως ἀναστάτους ἐποίησε, Θηβαίους
δέ, ὡς τόθ' ὑμῖν ἐδόκει, περαιτέρω τοῦ καιροῦ καὶ
τοῦ ὑμετέρου συμφέροντος ἰσχυροὺς κατεσκεύασεν,
ἡμεῖς δὲ ἐκ τῶν ἀγρῶν φοβηθέντες ἐσκευαγωγήσατε,
ἐν ταῖς μεγίσταις δ' ἦσαν αἰτίαις οἱ πρέσβεις οἱ
περὶ τῆς εἰρήνης πρεσβεύσαντες, πολὺ δὲ τῶν
ἄλλων διαφερόντως Φιλοκράτης καὶ Δημοσθένης
διὰ τὸ μὴ μόνον πρεσβεύειν ἀλλὰ καὶ τὰ ψηφί-
σματα γεγραφέναι, συνέβη δ' ἐν τοῖς αὐτοῖς χρόνοις 81
διαφέρεσθαί τι τὸν Δημοσθένην καὶ Φιλοκράτην
σχεδὸν ὑπὲρ τούτων ὑπὲρ ὧν καὶ ἡμεῖς αὐτοὺς
ὑπωπτεύσατε διενεχθῆναι, — τοιαύτης δὲ ἐμπιπτού-
σης ταραχῆς μετὰ τῶν συμφύτων νοσημάτων αὐτῶ
ἤδη τὰ μετὰ ταῦτα ἐβουλεύετο, μετὰ δειλίας καὶ
τῆς πρὸς Φιλοκράτην ὑπὲρ τῆς δωροδοκίας ζηλο-
τυπίας, καὶ ἠγήσατο, εἰ τῶν συμπρεσβευόντων καὶ
τοῦ Φιλίππου κατήγορος ἀναφανείη, τὸν μὲν Φι-
λοκράτην προδήλως ἀπολεῖσθαι, τοὺς δὲ ἄλλους
συμπρέσβεις κινδυνεύσειν, αὐτὸς δ' εὐδοκιμήσειν

- καὶ προδότης ὦν τῶν φίλων καὶ πονηρὸς πιστὸς
 82 τῷ δήμῳ φανήσεσθαι. κατιδόντες δ' αὐτὸν οἱ τῇ
 τῆς πόλεως προσπολεμοῦντες ἡσυχία ἄσμενοι παρε-
 κάλουν ἐπὶ τὸ βῆμα, τὸν μόνον ἄδωροδόκητον ὀνομά-
 ζοντες τῇ πόλει· ὁ δὲ παριῶν ἀρχὰς αὐτοῖς ἐνεδίδου
 πολέμου καὶ ταραχῆς. οὗτός ἐστιν ὧ Ἀθηναῖοι ὁ
 πρῶτος ἐξευρὼν Σερριον τεῖχος καὶ Δορίσκον καὶ
 Ἐργίσκην καὶ Μυρτίσκην καὶ Γάνος καὶ Γανίδα,
 χωρία ὦν οὐδὲ τὰ ὀνόματα ἤδειμεν πρότερον. καὶ
 εἰς τοῦτο φέρων περιέστησε τὰ πράγματα, ὥστ' εἰ
 μὲν μὴ πέμποι Φίλιππος πρέσβεις, καταφρονεῖν
 αὐτὸν ἔφη τῆς πόλεως, εἰ δὲ πέμποι, κατασκόπους
 83 πέμπειν ἄλλ' οὐ πρέσβεις. εἰ δὲ ἐπιτρέπειν ἐθέλοι
 πόλει τινὶ ἴση καὶ ὁμοίᾳ περὶ τῶν ἐγκλημάτων, οὐκ
 εἶναι κριτὴν ἴσον ἡμῖν ἔφη καὶ Φιλίππῳ. Ἀλόνη-
 σον ἐδίδου· ὁ δ' ἀπηγόρευε μὴ λαμβάνειν, εἰ δίδωσιν
 ἀλλὰ μὴ ἀποδίδωσι, περὶ συλλαβῶν διαφερόμενος.
 καὶ τὸ τελευταῖον στεφανώσας τοὺς μετὰ Ἀριστοδή-
 μου εἰς Θετταλίαν καὶ Μαγνησίαν παρὰ τὰς τῆς
 εἰρήνης συνθήκας ἐπιστρατεύσαντας τὴν μὲν εἰρήνην
 διέλυσε, τὴν δὲ συμφορὰν καὶ τὸν πόλεμον παρε-
 σκεύασεν.
- 84 Naί, ἀλλὰ χαλκοῖς καὶ ἀδαμαντίνοις τείχεσιν,
 ὡς αὐτὸς φησι, τὴν χώραν ἡμῶν ἐτείχισε, τῇ
 τῶν Εὐβοέων καὶ Θηβαίων συμμαχίᾳ. ἀλλ'
 ὧ Ἀθηναῖοι περὶ ταῦτα τρία μέγιστα ἠδίκησθε
 καὶ μάλιστα ἠγνοήκατε. σπεύδων δ' εἰπεῖν περὶ
 τῆς μεγίστης συμμαχίας τῆς τῶν Θηβαίων, ἵν'
 ἐφεξῆς εἴπω, περὶ τῶν Εὐβοέων πρῶτον μνησθή-
 σομαι.

Ἰμεῖς γὰρ ὦ Ἀθηναῖοι πολλὰ καὶ μεγάλα ἡδίκη- 85
 μένοι ὑπὸ Μνησάρχου τοῦ Χαλκιδέως, τοῦ Καλλίου
 καὶ Ταυροσθένους πατρός, οὓς οὗτος νυνὶ μισθὸν
 λαβὼν Ἀθηναίους εἶναι τολμᾷ γράφειν, καὶ πάλιν
 ὑπὸ Θεμισωνος τοῦ Ἐρετριέως, ὃς ἡμῶν εἰρήνης
 οὔσης Ὠρωπὸν ἀφείλετο, τούτων ἐκόντες ἐπιλαθό-
 μενοι, ἐπειδὴ διέβησαν εἰς Εὐβοίαν Θηβαῖοι κατα-
 δουλώσασθαι τὰς πόλεις πειρώμενοι, ἐν πέντε ἡμέ-
 ραις ἐβοηθήσατε αὐτοῖς καὶ ναυσὶ καὶ πεζικῇ δυνάμει,
 καὶ πρὶν τριάκονθ' ἡμέρας διελθεῖν ὑποσπόνδους
 Θηβαίους ἀφήκατε, κύριοι τῆς Εὐβοίας γενόμενοι,
 καὶ τὰς τε πόλεις αὐτὰς καὶ τὰς πολιτείας ἀπέδοτε
 ὀρθῶς καὶ δικαίως τοῖς παρακαταθεμένοις, οὐχ ἡγού-
 μενοι δίκαιον εἶναι τὴν ὀργὴν ἀπομνημονεύειν ἐν
 τῷ πιστευθῆναι. καὶ τηλικαῦθ' ὑφ' ὑμῶν εὖ πεπου- 86
 θότες οἱ Χαλκιδεῖς οὐ τὰς ὁμοίας ὑμῖν ἀπέδοσαν
 χάριτας, ἀλλ' ἐπειδὴ τάχιστα διέβητε εἰς Εὐβοίαν
 Πλουτάρχῳ βοηθήσοντες, τοὺς μὲν πρώτους χρόνους
 ἀλλ' οὖν προσεποιούνηθ' ὑμῖν εἶναι φίλοι, ἐπειδὴ δὲ
 τάχιστα εἰς Ταμύνας παρήλθομεν καὶ τὸ Κοτύλαιον
 ὀνομαζόμενον ὄρος ὑπερεβάλλομεν, ἐνταῦθα Καλλίας
 ὁ Χαλκιδεὺς, ὃν Δημοσθένης μισθὸν λαβὼν ἐνεκω-
 μίαζεν, ὄρων τὸ στρατόπεδον τὸ τῆς πόλεως εἰς τινὰς 87
 δυσχωρίας κατακεκλειμένον, ὅθεν μὴ νικήσασι μάχην
 οὐκ ἦν ἀναχώρησις οὐδὲ βοηθείας ἐλπίς οὔτ' ἐκ γῆς
 οὔτ' ἐκ θαλάττης, συναγείρας ἐξ ἀπάσης τῆς Εὐ-
 βοίας στρατόπεδον καὶ παρὰ Φιλίππου δύναμιν
 προσμεταπεμφάμενος, ὃ τ' ἀδελφὸς αὐτοῦ Ταυρο-
 σθένης, ὁ νυνὶ πάντας δεξιούμενος καὶ προσγελῶν,
 τοὺς Φωκικοὺς ξένους διαβιβάσας, ἦλθον ἐφ' ἡμᾶς

- 88 ὡς ἀναιρήσοντες. καὶ εἰ μὴ πρῶτον μὲν θεῶν τις ἔσωσε τὸ στρατόπεδον, ἔπειθ' οἱ στρατιῶται οἱ ὑμέτεροι καὶ πεζοὶ καὶ ἵππεῖς ἄνδρες ἀγαθοὶ ἐγένοντο καὶ παρὰ τὸν ἵππόδρομον τὸν ἐν Ταμύναις ἐκ παρατάξεως μάχῃ κρατήσαντες ἀφεΐσαν ὑποσπόνδους τοὺς πολεμίους, ἐκινδύνευσεν ἂν ἡ πόλις αἰσχιστα παθεῖν· οὐ γὰρ τὸ δυστυχήσαι κατὰ πόλεμον μέγιστόν ἐστι κακόν, ἀλλ' ὅταν τις πρὸς ἀνταγωνιστὰς ἀναξίου αὐτοῦ διακινδυνεύων ἀποτύχῃ, διπλασίαν εἰκὸς εἶναι τὴν συμφορὰν. ἀλλ' ὅμως ὑμεῖς τοιαῦτα
- 89 πεπουθότες πάλιν διελύσασθε πρὸς αὐτούς. τυχῶν δὲ παρ' ὑμῶν συγγνώμης Καλλίας ὁ Χαλκιδεὺς μικρὸν διαλιπὼν χρόνον πάλιν ἦκε φερόμενος εἰς τὴν ἑαυτοῦ φύσιν, Εὐβοϊκὸν μὲν τῷ λόγῳ συνέδριον εἰς Χαλκίδα συνάγων, ἰσχυρὰν δὲ τὴν Εὐβοίαν ἐφ' ὑμᾶς ἔργῳ παρασκευάζων, ἐξαιρετόν δ' αὐτῷ τυραννίδα περιποιούμενος. καὶ ταύτης ἐλπίζων συναγωνιστὴν Φίλιππον λήψεσθαι ἀπῆλθεν εἰς Μακεδονίαν καὶ περιήει μετὰ Φιλίππου, καὶ τῶν ἐταίρων εἰς
- 90 ὠνομάζετο. ἀδικήσας δὲ Φίλιππον κάκεϊθεν ἀποδρὰς ὑπέβαλλεν ἑαυτὸν φέρων Θηβαίοις. ἐγκαταλιπὼν δὲ κάκείνους, καὶ πλείους τραπόμενος τροπὰς τοῦ Εὐρίπου παρ' ὃν ᾧκει, εἰς μέσον πίπτει τῆς τε Θηβαίων ἔχθρας καὶ τῆς Φιλίππου. ἀπορῶν δ' ὅτι χρήσαιτο αὐτῷ, καὶ παραγγελλομένης ἐπ' αὐτὸν ἤδη στρατείας, μίαν ἐλπίδα λοιπὴν κατέειδε σωτηρίας ἔνορκον λαβεῖν τὸν Ἀθηναίων δῆμον, σύμμαχον ὀνομασθέντα, βοηθήσειν εἰ τις ἐπ' αὐτὸν ἴοι· ὁ πρό-
- 91 δηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσαίτε. ταῦτα δὲ διανοηθεὶς ἀποστέλλει δεῦρο πρέσβεις Γλαυκέτην

καὶ Ἐμπέδωνα καὶ Διόδωρον τὸν δολιχοδρομήσαντα, φέροντας τῷ μὲν δήμῳ ἐλπίδας κενάς, Δημοσθένει δ' ἀργύριον καὶ τοῖς περὶ αὐτόν. τρία δ' ἦν ἂ ἅμα ἐξωνεῖτο, πρῶτον μὲν μὴ διασφαλῆναι τῆς πρὸς ὑμᾶς συμμαχίας· οὐδὲν γὰρ ἦν τὸ μέσον, εἰ μνησθεῖς τῶν προτέρων ἀδικημάτων ὃ δῆμος μὴ προσδέξαιτο τὴν συμμαχίαν, ἀλλ' ὑπῆρχεν αὐτῷ ἢ φεύγειν ἐκ Χαλκίδος ἢ τεθνάναι ἐγκαταληφθέντι τηλικαῦται δυνάμεις ἐπ' αὐτὸν ἐπεστράτευον, ἢ τε Φιλίππου καὶ ἢ Θηβαίων. δεύτερον δ' ἦκον οἱ μισθοὶ τῷ γράψαντι τὴν συμμαχίαν ὑπὲρ τοῦ μὴ συνεδρεύειν Ἀθήνησι Χαλκιδέας, τρίτον δὲ ὥστε μὴ τελεῖν συντάξεις. καὶ 92 τούτων τῶν προαιρέσεων οὐδεμιᾶς ἀπέτυχε Καλλίας, ἀλλ' ὃ μισοτύραννος Δημοσθένης, ὡς αὐτὸς προσποιεῖται, ὅν φησι Κτησιφῶν τὰ βέλτιστα λέγειν, ἀπέδοτο μὲν τοὺς καιροὺς τοὺς τῆς πόλεως, ἔγραψε δ' ἐν τῇ συμμαχίᾳ βοηθεῖν ἡμᾶς Χαλκιδεῦσι, ῥῆμα μόνον ἀντικαταλλαξάμενος ἀντὶ τούτων, εὐφημίας ἕνεκα προσγράψας Χαλκιδέας βοηθεῖν ἐάν τις ἦ ἐπ' Ἀθηναίους· τὰς δὲ συνεδρίας καὶ τὰς συν- 93 τάξεις, ἐξ ὧν ἰσχύσειν ὃ πόλεμος ἡμελλεν, ἄρδην ἀπέδοτο, καλλίστοις ὀνόμασι αἰσχιστὰς πράξεις γράφων καὶ τῷ λόγῳ προσβιβάζων ὑμᾶς, τὰς μὲν βοηθείας ὡς δεῖ τὴν πόλιν πρότερον ποιεῖσθαι τοῖς αἰεὶ δεομένοις τῶν Ἑλλήνων, τὰς δὲ συμμαχίας ὑστέρας ποιεῖσθαι μετὰ τὰς εὐεργεσίας. "Ἴνα δ' εὐεῖδητε ὅτι ἀληθῆ λέγω, λαβέ μοι τὴν Καλλίου γραφὴν καὶ τὴν συμμαχίαν, καὶ ἀνάγνωθι τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

- 94 Οὐπω τοίνυν τοῦτ' ἐστὶ δεινόν, εἰ καιροὶ πέπρα-
 νται τηλικούτοι καὶ συνεδρίαὶ καὶ συντάξεις, ἀλλὰ
 πολὺ τούτου δεινότερον ὑμῖν φανήσεται ὃ μέλλω
 λέγειν. εἰς γὰρ τοῦτο προήχθη Καλλίας μὲν ὁ Χαλ-
 κιδεὺς ἕβρεως καὶ πλεονεξίας, Δημοσθένης δέ, ὃν
 ἐπαινεῖ Κτησιφῶν, δωροδοκίας, ὥστε τὰς ἐξ Ὀρεοῦ
 συντάξεις καὶ τὰς ἐξ Ἐρετρίας, τὰ δέκα τάλαντα,
 ὁρώντων φρονούντων βλεπόντων ἔλαθον ὑμῶν ὑφε-
 λόμενοι, καὶ τοὺς ἐκ τῶν πόλεων τούτων συνέδρους
 παρ' ὑμῶν μὴν ἀνέστησαν, πάλιν δὲ εἰς Χαλκίδα καὶ
 τὸ καλούμενον Εὐβοϊκὸν συνέδριον συνήγαγον. ὃν
 δὲ τρόπον καὶ δι' οἶων κακουργημάτων, ταῦτ' ἤδη
- 95 ἄξιόν ἐστιν ἀκοῦσαι. ἀφικνεῖται γὰρ πρὸς ὑμᾶς
 οὐκέτι δι' ἀγγέλων ἀλλ' αὐτὸς ὁ Καλλίας, καὶ παρ-
 ελθὼν εἰς τὴν ἐκκλησίαν λόγους διεξῆλθε κατεσκευα-
 σμένους ὑπὸ Δημοσθένους. εἶπε γὰρ ὡς ἦκοι ἐκ
 Πελοποννήσου νεωστὶ σύνταγμα συντάξας εἰς ἑκατὸν
 τάλαντων πρόσοδον ἐπὶ Φίλιππον, καὶ διελογίζετο
 ὅσον ἐκάστους ἔδει συντελεῖν, Ἀχαιοὺς μὲν πάντας
 καὶ Μεγαρέας ἐξήκοντα τάλαντα, τὰς δ' ἐν Εὐβοίᾳ
- 96 πόλεις ἀπάσας τετταράκοντα. ἐκ δὲ τούτων τῶν
 χρημάτων ὑπάρξειν καὶ ναυτικὴν καὶ πεζικὴν δύνα-
 μιν εἶναι δὲ πολλοὺς ἄλλους τῶν Ἑλλήνων οὓς βού-
 λεσθαι κοινωνεῖν τῆς συντάξεως, ὥστε οὔτε χρημά-
 των οὔτε στρατιωτῶν ἔσεσθαι ἀπορίαν. καὶ ταῦτα
 μὲν τὰ φανερά· ἔφη δὲ καὶ πράξεις πράττειν ἐτέρας
 δι' ἀπορρήτων, καὶ τούτων εἶναί τινας μάρτυρας τῶν

ἡμετέρων πολιτῶν, καὶ τελευτῶν ὄνομαστὶ παρεκά-
 λει Δημοσθένην καὶ συνειπεῖν ἤξιον. ὁ δὲ σεμνῶς 97
 πάνυ παρελθὼν τὸν τε Καλλίαν ὑπερεπήνει τό τε
 ἀπόρρητον προσηποήσατο εἰδέναι τὴν δ' ἐκ Πελο-
 ποννήσου πρεσβείαν, ἣν ἐπρέσβευσε, καὶ τὴν ἐξ
 Ἀκαρνανίας ἔφη βούλεσθαι ὑμῖν ἀπαγγεῖλαι, ἣν δ'
 αὐτῷ κεφάλαιον τῶν λόγων πάντας μὲν Πελοπον-
 νησίους ὑπάρχειν, πάντας δ' Ἀκαρνᾶνας συντεταγ-
 μένους ἐπὶ Φίλιππον ὑφ' ἑαυτοῦ, εἶναι δὲ τὸ σύν-
 ταγμα χρημάτων μὲν εἰς ἑκατὸν νεῶν ταχυναυτουσῶν
 πληρώματα καὶ εἰς πεζοὺς στρατιώτας μυρίους καὶ
 ἰππεῖς χιλίους, ὑπάρξειν δὲ πρὸς τούτοις καὶ τὰς 98
 πολιτικὰς δυνάμεις, ἐκ Πελοποννήσου μὲν πλείονας
 ἢ δισχιλίους ὀπλίτας, ἐξ Ἀκαρνανίας δὲ ἑτέρους
 τοσοῦτους· δεδῶσθαι δὲ ἀπὸ πάντων τούτων τὴν
 ἡγεμονίαν ὑμῖν· πραχθήσεσθαι δὲ αὐτὰ οὐκ εἰς μα-
 κράν ἀλλ' εἰς τὴν ἕκτην ἐπὶ δέκα τοῦ ἀνθεστηριῶνος
 μηνός· εἰρήσθαι γὰρ ἐν ταῖς πόλεσιν ὑφ' ἑαυτοῦ καὶ
 παρηγγέλθαι πάντας ἠκειν συνεδρεύοντας Ἀθήναζε
 εἰς τὴν πανσέληνον. καὶ γὰρ τοῦτο ἄνθρωπος ἴδιον 99
 καὶ οὐ κοινὸν ποιεῖ. οἱ μὲν γὰρ ἄλλοι ἀλαζίνες
 ὅταν τι ψεύδωνται, ἀόριστα καὶ ἀσαφῆ πειρῶνται
 λέγειν, φοβούμενοι τὴν ἔλεγχον· Δημοσθένης δ' ὅταν
 ἀλαζονεύηται, πρῶτον μὲν μεθ' ὄρκου ψεύδεται ἐξώ-
 λειαν ἐπαρώμενος ἑαυτῷ, δεύτερον δέ, ἂ εὔ οἶδεν
 οὐδέποτε ἐσόμενα, τολμᾷ λέγειν ἀριθμῶν εἰς ὅπῳ
 ἔσται, καὶ ὧν τὰ σώματα οὐχ ἑώρακε, τούτων τὰ
 ὀνόματα λέγει, κλέπτων τὴν ἀκρόασιν καὶ μιμού-
 μενος τοὺς τάληθῆ λέγοντας. διὸ καὶ μάλιστα ἀξίός
 ἐστι μισεῖσθαι, ὅτι πονηρὸς ὧν καὶ τὰ τῶν χρηστῶν

- 100 σημεία διαφθείρει. ταῦτα δ' εἰπὼν δίδωσιν ἀνα-
 γνῶναι ψήφισμα τῷ γραμματεῖ μακρότερον μὲν τῆς
 Ἰλιάδος, κενώτερον δὲ τῶν λόγων οὓς εἶωθε λέγειν
 καὶ τοῦ βίου ὃν βεβίωκε, μεστὸν δ' ἐλπίδων οὐκ
 ἐσομένων καὶ στρατοπέδων οὐδέποτε συλλεγησο-
 μένων ἀπαγαγῶν δ' ὑμᾶς ἀποθεν ἀπὸ τοῦ κλέμμα-
 τος καὶ ἀνακρεμάσας ἀπὸ τῶν ἐλπίδων, ἐνταῦθα δὴ
 συστρέψας γράφει κελεύων ἐλῆσθαι πρέσβεις εἰς
 Ἐρέτριαν, οἵτινες δεήσονται τῶν Ἐρετριέων (πάνυ
 γὰρ ἔδει δεηθῆναι) μηκέτι διδόναι τὴν σύνταξιν ὑμῖν
 τὰ πέντε τάλαντα ἀλλὰ Καλλία, καὶ πάλιν ἑτέρους
 αἰρεῖσθαι εἰς Ὀρεὸν πρὸς τοὺς Ὀρείτας πρέσβεις,
 οἵτινες δεήσονται αὐτοῖς τὸν αὐτὸν Ἀθηναίους φίλου
- 101 καὶ ἐχθρὸν νομίζειν εἶναι. ἔπειτα ἀναφαίνεται περὶ
 ἅπαντ' ὧν τῷ ψηφίσματι πρὸς τῷ κλέμματι, γρά-
 ψας τὰ πέντε τάλαντα τοὺς πρέσβεις ἀξιοῦν τοὺς
 Ὀρείτας μὴ ὑμῖν ἀλλὰ Καλλία διδόναι. "Ὅτι δ'
 ἀληθῆ λέγω, ἀφελὼν τὸν κόμπου καὶ τὰς τριήρεις
 καὶ τὴν ἀλαζονείαν ἀνάγνωθι καὶ τοῦ κλέμματος
 ἄψαι, ὃ ὑφείλετο ὁ μιαρὸς καὶ ἀνόσιος ἄνθρωπος,
 ὃν φησι Κτησιφῶν καὶ ἐν τῷδε τῷ ψηφίσματι δια-
 τελεῖν λέγοντα καὶ πράττοντα τὰ ἄριστα τῷ δήμῳ
 τῶν Ἀθηναίων.

ΨΗΦΙΣΜΑ.

- 102 Οὐκοῦν τὰς μὲν τριήρεις καὶ τὴν πεζὴν στρατιὰν
 καὶ τὴν πανσέληνον καὶ τοὺς συνέδρους λόγῳ ἤκού-
 σατε, τὰς δὲ συντάξεις τῶν συμμάχων, τὰ δέκα τά-
 λαντα, ἔργῳ ἀπωλέσατε.
- 103 Ὑπόλοιπον δέ μοί ἐστιν εἰπεῖν ὅτι λαβὼν τρία

τάλαντα μισθὸν τὴν γνώμην ταύτην ἔγραψε Δημοσθένης, τάλαντον μὲν ἐκ Χαλκίδος παρὰ Καλλίου, τάλαντον δ' ἐξ Ἐρετρίας παρὰ Κλειτάρχου τοῦ τυράννου, τάλαντον δὲ ἐξ Ὀρεοῦ, δι' ὃ καὶ καταφανῆς ἐγένετο, δημοκρατουμένων τῶν Ὀρειτῶν καὶ πάντα πραττόντων μετὰ ψηφίσματος. ἐξανηλωμένοι γὰρ ἐν τῷ πολέμῳ καὶ παντελῶς ἀπόρως διακειμένοι πέμπουσι πρὸς αὐτὸν Γνωσίδημον τὸν Χαριγένους υἱὸν τοῦ δυναστεύσαντός ποτε ἐν Ὀρεῷ, δεησόμενον αὐτοῦ τὸ μὲν τάλαντον ἀφίεναι τῇ πόλει, ἐπαγγελ-
 λόμενον δ' αὐτῷ χαλκῆν εἰκόνα σταθήσεσθαι ἐν Ὀρεῷ· ὃ δὲ ἀπεκρίνατο τῷ Γνωσιδήμῳ ὅτι ἐλα- 104
 χίστου χαλκοῦ οὐδὲν δέοιτο, τὸ δὲ τάλαντον διὰ τοῦ Καλλίου εἰσπράττειν. ἀναγκαζόμενοι δὲ οἱ Ὀρεῖται καὶ οὐκ εὐποροῦντες ὑπέθεσαν αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους, καὶ τόκον ἤνεγκαν Δημοσθένει τοῦ δωροδοκῆματος δραχμὴν τοῦ μηνὸς τῆς μῆνης, ἕως τὸ κεφάλαιον ἀπέδοσαν. καὶ πάντ' ἐπρά-
 χθη μετὰ ψηφίσματος τοῦ δήμου. "Ὅτι δὲ ἀληθῆ 105
 λέγω, λαβέ μοι τὸ ψήφισμα τῶν Ὀρειτῶν.

ΨΗΦΙΣΜΑ.

Τοῦτ' ἐστὶ τὸ ψήφισμα, ᾧ Ἀθηναῖοι, αἰσχύνη μὲν τῆς πόλεως, ἔλεγχος δὲ οὐ μικρὸς τῶν Δημοσθένους πολιτευμάτων, φανερὰ δὲ κατηγορία τοῦ Κτησιφῶντος· τὸν γὰρ οὕτως αἰσχρῶς δωροδοκοῦντα οὐκ ἔστιν ἄνδρα γεγονέναι ἀγαθόν, ἀ τετόλμηκεν οὗτος γράψαι ἐν τῷ ψηφίσματι.

Ἐνταῦθ' ἤδη τέτακται καὶ ὁ τρίτος τῶν καιρῶν, 106
 μᾶλλον δ' ὁ πάντων πικρότατος χρόνος, ἐν ᾧ Δημο-

σθένης ἀπώλεσε τὰς τῶν Ἑλλήνων καὶ τῆς πόλεως πρῶξεις ἀσεβήσας μὲν εἰς τὸ ἱερόν τὸ ἐν Δελφοῖς, ἕδικον δὲ καὶ οὐδαμῶς ἴσῃν τὴν πρὸς Θηβαίους συμμαχίαν γράψας. ἄρξομαι δὲ ἀπὸ τῶν εἰς τοὺς θεοὺς αὐτοῦ πλημμελημάτων λέγειν.

- 107 Ἔστι γάρ, ὦ Ἀθηναῖοι, τὸ Κιρραῖον ὠνομασμένον πεδίον καὶ λιμὴν ὃ νῦν ἐξάγιστος καὶ ἐπάρατος ὠνομασμένος. ταύτην ποτὲ τὴν χώραν κατέκρησαν Κιρραῖοι καὶ Κραγαλίδαι, γένη παρανομώτατα, οἳ εἰς τὸ ἱερόν τὸ ἐν Δελφοῖς καὶ τὰ ἀναθήματα ἠσέβουν, ἐξημάρτανον δὲ καὶ εἰς τοὺς Ἀμφικτύοντας. ἀγανακτήσαντες δ' ἐπὶ τοῖς γενομένοις μάλιστα μὲν, ὡς λέγεται, οἱ πρόγονοι οἱ ὑμέτεροι, ἔπειτα δὲ καὶ οἱ ἄλλοι Ἀμφικτύονες μαντεῖαν ἐμαντεύσαντο παρὰ τῷ θεῷ, τίνι χρὴ τιμωρίᾳ τοὺς ἀνθρώπους τούτους
- 108 μετελθεῖν. καὶ αὐτοῖς ἀναιρεῖ ἡ Πυθία πολεμεῖν Κιρραίοις καὶ Κραγαλίδαις πάντ' ἤματα καὶ πάσας νύκτας, καὶ τὴν χώραν αὐτῶν ἐκπορθήσαντας καὶ αὐτοὺς ἀνδραποδισαμένους ἀναθεῖναι τῷ Ἀπόλλωνι τῷ Πυθίῳ καὶ Ἀρτέμιδι καὶ Λητοῖ καὶ Ἀθηναῖ Προναίᾳ ἐπὶ πάσῃ ἀεργίᾳ, καὶ ταύτην τὴν χώραν μὴτ' αὐτοὺς ἐργάζεσθαι μὴτ' ἄλλον ἔαν. λαβόντες δὲ τὸν χρησμὸν οἱ Ἀμφικτύονες ἐψηφίσαντο Σόλωνος εἰπόντος Ἀθηναίου τὴν γνώμην, ἀνδρὸς καὶ νομοθετῆσαι δυνατοῦ καὶ περὶ ποίησιν καὶ φιλοσοφίαν διατετριφότος, ἐπιστρατεύειν ἐπὶ τοὺς ἐναγεῖς κατὰ τὴν
- 109 μαντεῖαν τοῦ θεοῦ· καὶ συναθροίσαντες δύναμιν ἰκανὴν τῶν Ἀμφικτυόνων ἐξηνδραποδίσαντο τοὺς ἀνθρώπους καὶ τὸν λιμένα ἔχωσαν καὶ τὴν πόλιν αὐτῶν κατέσκαψαν καὶ τὴν χώραν αὐτῶν καθιέρωσαν κατὰ

τὴν μαντείαν· καὶ ἐπὶ τούτοις ὄρκον ὤμοσαν ἰσχυρὸν
 μήτ' αὐτοὶ τὴν ἱερὰν γῆν ἐργάσεσθαι μήτ' ἄλλω ἐπι-
 τρέψειν, ἀλλὰ βοηθήσειν τῷ θεῷ καὶ τῇ γῇ τῇ ἱερᾷ
 καὶ χειρὶ καὶ ποδὶ [καὶ φωνῇ] καὶ πάσῃ δυνάμει. καὶ 110
 οὐκ ἀπέχρησεν αὐτοῖς τοῦτον μόνον τὸν ὄρκον ὁμόσαι,
 ἀλλὰ καὶ προστροπὴν καὶ ἑρὰν ἰσχυρὰν ὑπὲρ τού-
 των ἐποιήσαντο. γέγραπται γὰρ οὕτως ἐν τῇ ἀρᾷ,
 "εἴ τις τάδε" φησι "παραβαίνοι ἢ πόλις ἢ ἰδιώτης
 ἢ ἔθνος, ἐναγῆς" φησὶν "ἔστω τοῦ Ἀπόλλωνος καὶ
 τῆς Ἀρτέμιδος καὶ Λητοῦς καὶ Ἀθηνᾶς Προναίας."
 καὶ ἐπεύχεται αὐτοῖς μήτε γῆν καρποὺς φέρειν, μήτε 111
 γυναῖκας τέκνα τίκτειν γονεῦσιν ἐοικότα ἀλλὰ τέρατα,
 μηδὲ βοσκήματα κατὰ φύσιν γονὰς ποιεῖσθαι, ἦτταν
 δὲ αὐτοῖς εἶναι πολέμου καὶ δικῶν καὶ ἀγορῶν, καὶ
 ἐξώλεις εἶναι καὶ αὐτοὺς καὶ οἰκίας καὶ γένος τὸ
 ἐκείνων. "καὶ μήποτε" φησὶν "ὀσίως θύσαιεν τῷ
 Ἀπόλλωνι μηδὲ τῇ Ἀρτέμιδι μηδὲ τῇ Λητοῖ μηδ'
 Ἀθηνᾷ Προναίᾳ, μηδὲ δέξαιντο αὐτοῖς τὰ ἱερά."
 "Ὅτι δ' ἀληθῆ λέγω, ἀνάγνωθι τὴν τοῦ θεοῦ μαντείαν. 112
 ἀκούσατε τῆς ἀρᾶς. ἀναμνήσθητε τῶν ὄρκων, οὓς
 ὑμῶν οἱ πρόγονοι μετὰ τῶν Ἀμφικτυόνων συνώ-
 μοσαν.

MANTEIA.

[οὐ πρὶν τῆσδε πόλῃος ἐρείψετε πύργον ἐλόντες,
 πρὶν γε θεοῦ τεμένει κνανώπιδος Ἀμφιτρίτης
 κῦμα ποτικλύζῃ, κελαδοῦν ἱεραῖσιν ἐπ' ἀκταῖς.]

ΑΡΑ. ΟΡΚΟΙ.

Ταύτης τῆς ἀρᾶς καὶ τῶν ὄρκων καὶ τῆς μαν- 113
 τείας γενομένης, ἀναγεγραμμένων ἔτι καὶ νῦν, οἱ
 Λοκροὶ οἱ Ἀμφισσεῖς, μᾶλλον δὲ οἱ προεστηκότες

- αὐτῶν, ἄνδρες παρανομώτατοι, ἐπειργάζοντο τὸ πε-
 δίου, καὶ τὸν λιμένα τὸν ἐξάγιστον καὶ ἐπάρατον
 πάλιν ἐτείχισαν καὶ συνώκισαν, καὶ τέλη τοὺς κατα-
 πλέοντας ἐξέλεγον, καὶ τῶν ἀφικνουμένων εἰς Δελ-
 φούς πυλαγόρων ἐνίοις χρήμασι διέφθειραν, ὧν εἰς
 114 ἦν Δημοσθένης. χειροτονηθεὶς γὰρ ὑφ' ὑμῶν πυλα-
 γόρας λαμβάνει χιλίας δραχμὰς παρὰ τῶν Ἀμφισ-
 σέων ὑπὲρ τοῦ μηδεμίαν μνείαν περὶ αὐτῶν ἐν τοῖς
 Ἀμφικτύοσι ποιήσασθαι. διωμολογήθη δ' αὐτῷ καὶ
 εἰς τὸν λοιπὸν χρόνον ἀποσταλήσεσθαι Ἀθήναζε
 τοῦ ἐνιαυτοῦ ἐκάστου μνᾶς εἴκοσι τῶν ἐξαγίστων καὶ
 ἐπαράτων χρημάτων, ἐφ' ᾧτε βοηθήσειν τοῖς Ἀμφισ-
 σεύσιν Ἀθήνησι κατὰ πάντα τρόπον· ὅθεν μᾶλλον ἢ
 πρότερον συμβέβηκεν αὐτῷ, ὅτου ἂν προσάψηται
 ἀνδρὸς ἰδιώτου ἢ δυνάστου ἢ πόλεως δημοκρατουμέ-
 νης, τούτων ἐκάστους ἀνιάτοις κακοῖς περιβάλλειν.
- 115 σκέψασθε δὴ τὸν δαίμονα καὶ τὴν τύχην, ὡς περι-
 εγένετο τῆς τῶν Ἀμφισσέων ἀσεβείας, ἐπὶ γὰρ Θεο-
 φράστου ἄρχοντος, ἱερομνήμονος ὄντος Διογνήτου
 Ἀναφλυστίου, πυλαγόρους ὑμεῖς εἴλεσθε Μειδίαν τε
 ἐκεῖνον τὸν Ἀναγυράσιον, ὃν ἐβουλόμην ἂν πολλῶν
 ἕνεκα ζῆν, καὶ Θρασυκλέα τὸν Λέκκιον, καὶ τρίτου
 δὲ μετὰ τούτων ἐμέ. συνέβη δ' ἡμῖν ἀρτίως μὲν εἰς
 Δελφούς ἀφίχθαι, παραχρῆμα δὲ τὸν ἱερομνήμονα
 Διόγνητον πυρέττειν· τὸ δ' αὐτὸ τοῦτο συνεπεπτώκει
 καὶ τῷ Μειδίᾳ. οἱ δ' ἄλλοι συνεκάθηοντο Ἀμφικτύο-
 116 νες. ἐξηγγέλλετο δ' ἡμῖν παρὰ τῶν βουλομένων εὖ-
 νοιαν ἐνδείκνυσθαι τῇ πόλει, ὅτι οἱ Ἀμφισσεῖς ὑπο-
 πεπτωκότες τότε καὶ δεινῶς θεραπεύοντες τοὺς Θε-
 βαίους εἰσέφερον δόγμα κατὰ τῆς ὑμετέρας πόλεως,

πεντήκοντα ταλάντοις ζημιῶσαι τὸν δῆμον τῶν Ἀθη-
 ναίων, ὅτι χρυσᾶς ἀσπίδας ἀνέθηκε πρὸς τὸν καινὸν
 νεῶν πρὶν ἐξαράσασθαι, καὶ ἐπεγράψαμεν τὸ προσ-
 ῆκον ἐπίγραμμα “Ἀθηναῖοι ἀπὸ Μήδων καὶ Θη-
 βαίων ὅτε τὰναντία τοῖς Ἑλλησιν ἐμάχοντο.” μετα-
 πεμφάμενος δέ με ὁ ἱερομνήμων ἠξίου εἰσελθεῖν εἰς
 τὸ συνέδριον καὶ εἰπεῖν τι πρὸς τοὺς Ἀμφικτύονας
 ὑπὲρ τῆς πόλεως, καὶ αὐτὸν οὕτω προηρημένον.
 ἀρχομένου δέ μου λέγειν καὶ προθυμότερόν πως 117
 εἰσεληλυθότος εἰς τὸ συνέδριον, τῶν ἄλλων πυλαγό-
 ρων μεθεστηκότων, ἀναβοήσας τις τῶν Ἀμφισσέων,
 ἄνθρωπος ἀσελγέστατος καὶ (ὡς ἐμοὶ ἐφαίνεται) οὐ-
 δεμιᾶς παιδείας μετεσχηκῶς, ἴσως δὲ καὶ δαιμονίου
 τινὸς ἐξαμαρτάνειν αὐτὸν προαγομένου, “ἀρχὴν δέ
 γε” ἔφη “ὦ ἄνδρες Ἕλληνες, εἰ ἐσωφρονεῖτε, οὐδ’
 ἂν ὠνομάζετο τοῦνομα τοῦ δήμου τῶν Ἀθηναίων ἐν
 ταῖσδε ταῖς ἡμέραις, ἀλλ’ ὡς ἐναγεῖς ἐξήγετε ἐκ τοῦ
 ἱεροῦ.” ἅμα δὲ ἐμέμνητο τῆς τῶν Φωκέων συμμα- 118
 χίας, ἣν ὁ Κρωβύλος ἐκείνος ἔγραψε, καὶ ἄλλα
 πολλὰ καὶ δυσχερῆ κατὰ τῆς πόλεως διεξήκει λέγων,
 ἃ ἐγὼ οὔτε τότε ἔκαρτέρου ἀκούων οὔτε νῦν ἠδέως
 μέμνημαι αὐτῶν. ἀκούσας δὲ οὕτω παρωξύνθη ὡς
 οὐδεπώποτ’ ἐν τῷ ἑμαυτοῦ βίῳ. καὶ τοὺς μὲν ἄλ-
 λους λόγους ὑπερβήσομαι· ἐπήλθε δέ μοι ἐπὶ τὴν
 γνώμην μνησθῆναι τῆς τῶν Ἀμφισσέων περὶ τὴν
 γῆν τὴν ἱερὰν ἀσεβείας, καὶ αὐτόθεν ἐστηκῶς ἐδείκ-
 νουον τοῖς Ἀμφικτύοσιν· ὑπόκειται γὰρ τὸ Κιρραῖον
 πεδῖον τῷ ἱερῷ καὶ ἔστιν εὐσύνοπτον. “ὄρατ’,” ἔφην 119
 ἐγώ, “ὦ ἄνδρες Ἀμφικτύονες, ἐξεργασμένον τοῦτο
 τὸ πεδῖον ὑπὸ τῶν Ἀμφισσέων καὶ κεραμεῖα ἐνφ-

κοδομημένα καὶ αὔλια· ὁρᾶτε τοῖς ὀφθαλμοῖς τὸν
 ἐξάγιστον καὶ ἐπάρατον λιμένα τετειχισμένον· ἴστε
 τούτους αὐτοί (καὶ οὐδὲν ἑτέρων δεῖσθε μαρτύρων)
 τέλη πεπραχότας καὶ χρήματα λαμβάνοντας ἐκ τοῦ
 ἱεροῦ λιμένος.” ἅμα δὲ ἀναγινώσκειν ἐκέλευον αὐτοῖς
 τὴν μαντείαν τοῦ θεοῦ, τὸν ὄρκον τῶν προγόνων,
 120 τὴν ἄρὰν τὴν γενομένην, καὶ διωριζόμενην ὅτι “ ἐγὼ
 μὲν ὑπὲρ τοῦ δήμου τοῦ Ἀθηναίων καὶ τοῦ σώματος
 καὶ τῶν τέκνων καὶ οἰκίας τῆς ἑμαυτοῦ βοηθῶ κατὰ
 τὸν ὄρκον καὶ τῷ θεῷ καὶ τῇ γῆ τῇ ἱερᾷ καὶ χειρὶ
 καὶ ποδὶ καὶ φωνῇ καὶ πᾶσιν οἷς δύναμαι, καὶ τὴν
 πόλιν τὴν ἡμετέραν τὰ πρὸς τοὺς θεοὺς ἀφοσιῶ·
 ὑμεῖς δ’ ὑπὲρ ὑμῶν αὐτῶν ἤδη βουλευέσθε. ἐνήρκται
 μὲν τὰ κανᾶ, παρέστηκε δὲ τοῖς βωμοῖς τὰ θύματα,
 μέλλετε δ’ αἰτεῖν τοὺς θεοὺς τὰγαθὰ καὶ κοινῇ καὶ
 121 ἰδίᾳ· σκοπεῖτε δὲ ποία φωνῇ, ποία ψυχῇ, ποίοις
 ὄμμασι, τίνα τόλμαν κτησάμενοι τὰς ἱκεσίας ποιή-
 σεσθε, τούτους παρέντες ἀτιμωρήτους τοὺς ἐναγείς
 καὶ ταῖς ἀραῖς ἐνόχους. οὐ γὰρ δι’ αἰνιγμάτων ἀλλ’
 ἐναργῶς γέγραπται ἐν τῇ ἀρᾷ κατὰ τε τῶν ἀσεβη-
 σάντων, ἃ χρὴ παρεῖν αὐτούς, καὶ κατὰ τῶν ἐπι-
 τρεψάντων, καὶ τελευταῖον ἐν τῇ ἀρᾷ γέγραπται,
 μηδ’ ὀσίως θύσαιεν οἱ μὴ τιμωροῦντες, φησί, τῷ
 Ἀπόλλωνι μηδὲ τῇ Ἀρτέμιδι μηδὲ τῇ Λητοῖ μηδ’
 122 Ἀθηνᾷ Προναίᾳ, μηδὲ δέξαιντο αὐτῶν τὰ ἱερά.” τοι-
 αῦτα καὶ πρὸς τούτοις ἕτερα πολλὰ διεξεληθόντος
 ἐμοῦ, ἐπειδὴ ποτε ἀπηλλάγην καὶ μετέστην ἐκ τοῦ
 συνεδρίου, κραυγὴ πολλὴ καὶ θόρυβος ἦν τῶν Ἀμ-
 φικτυόνων, καὶ λόγος ἦν οὐκέτι περὶ τῶν ἀσπίδων
 ἅς ἡμεῖς ἀνέθεμεν, ἀλλ’ ἤδη περὶ τῆς τῶν Ἀμφισ-

σέων τιμωρίας. ἤδη δὲ πόρρω τῆς ἡμέρας οὔσης
 προελθὼν ὁ κῆρυξ ἀνείπε, Δελφῶν ὅσοι ἐπὶ δίετες
 ἠβῶσι, καὶ δούλους καὶ ἐλευθέρους, ἤκειν ἅμα τῇ
 ἡμέρᾳ ἔχοντας ἅμα καὶ δικέλλας πρὸς τὸ Θύστιον
 ἐκεῖ καλούμενον· καὶ πάλιν ὁ αὐτὸς κῆρυξ ἀνηγόρευε
 τοὺς ἱερομνήμονας καὶ πυλαγόρους ἤκειν εἰς τὸν
 αὐτὸν τόπον βοηθήσοντας τῷ θεῷ καὶ τῇ γῇ τῇ ἱερᾷ·
 “ἦτις δ’ ἂν μὴ παρῆ πόλις, εἴρξεται τοῦ ἱεροῦ καὶ
 ἐναγῆς ἔσται καὶ τῇ ἀρᾷ ἔνοχος.” τῇ δὲ ὑστεραία 123
 ἤκομεν ἔωθεν εἰς τὸν προειρημένον τόπον, καὶ κατέ-
 βημεν εἰς τὸ Κιρραῖον πεδῖον, καὶ τὸν λίμενα κατα-
 σκάψαντες καὶ τὰς οἰκίας ἐμπρήσαντες ἀνεχωροῦ-
 μεν. ταῦτα δὲ ἡμῶν πραττόντων οἱ Λοκροὶ οἱ
 Ἀμφισσεῖς, ἐξήκοντα στάδια ἀποθεν οἰκοῦντες Δελ-
 φῶν, ἤκουον πρὸς ἡμᾶς μεθ’ ὅπλων πανδημεῖ· καὶ εἰ
 μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύ-
 σαμεν ἂν ἀπολέσθαι. τῇ δὲ ἐπιούσῃ ἡμέρᾳ Κότ- 124
 τυφος ὁ τὰς γνώμας ἐπιψηφίζων ἐκκλησίαν ἐποίει
 τῶν Ἀμφικτυόνων· ἐκκλησίαν γὰρ ὀνομάζουσιν,
 ὅταν μὴ μόνον τοὺς πυλαγόρους καὶ τοὺς ἱερομνή-
 μονας συγκαλέσωσιν, ἀλλὰ καὶ τοὺς συνθύοντας καὶ
 χρωμένους τῷ θεῷ. ἐνταῦθ’ ἤδη πολλὰ μὲν ἐγί-
 νοντο τῶν Ἀμφισσέων κατηγορίαι, πολλὸς δ’ ἔπαινος
 ἦν κατὰ τῆς ἡμετέρας πόλεως· τέλος δὲ παντὸς τοῦ
 λόγου ψηφίζονται ἤκειν τοὺς ἱερομνήμονας πρὸ τῆς
 ἐπιούσης πυλαίας ἐν ῥητῷ χρόνῳ εἰς Πύλας, ἔχον-
 τας δόγμα καθ’ ὃ τι δίκας δώσουσιν οἱ Ἀμφισσεῖς
 ὑπὲρ ὧν εἰς τὸν θεὸν καὶ τὴν γῆν τὴν ἱερὰν καὶ τοὺς
 Ἀμφικτύονας ἐξήμαρτον. “Ὅτι δὲ ἀληθῆ λέγω,
 ἀναγνώσεται ὑμῖν ὁ γραμματεὺς τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

- 125 Τοῦ δόγματος τούτου ἀποδοθέντος ὑφ' ἡμῶν ἐν τῇ βουλῇ καὶ πάλιν ἐν τῇ ἐκκλησίᾳ, καὶ τὰς πράξεις ἡμῶν ἀποδεξαμένου τοῦ δήμου καὶ τῆς πόλεως πάσης προαιρουμένης εὐσεβεῖν, καὶ Δημοσθένους ὑπὲρ τοῦ μεσεγγυήματος τοῦ ἐξ Ἀμφίσης ἀντιλέγοντος, καὶ ἐμοῦ φανερώς ἐναντίου ὑμῶν ἐξελέγχοντος, ἐπειδὴ ἐκ τοῦ φανεροῦ τὴν πόλιν ἀνθρωπος οὐκ ἠδύνατο σφῆλαι, εἰσελθὼν εἰς τὸ βουλευτήριον καὶ μεταστησάμενος τοὺς ἰδιώτας ἐκφέρεται
- 126 προβούλευμα εἰς τὴν ἐκκλησίαν, προσλαβὼν τὴν γράψαντος ἀπειρίαν. τὸ δ' αὐτὸ τοῦτο καὶ ἐν τῇ ἐκκλησίᾳ διεπράξατο ἐπιψηφισθῆναι καὶ γενέσθαι δήμου ψήφισμα ἤδη ἐπαναστάσης τῆς ἐκκλησίας, ἀπεληλυθότος ἐμοῦ (οὐ γὰρ ἄν ποτε ἐπέτρεψα) καὶ τῶν πολλῶν δὲ ἀφειμένων οὐ τὸ κεφάλαιόν ἐστι, “τὸν ἱερομνήμονα” φησί “τῶν Ἀθηναίων καὶ τοὺς πυλαγόρους τοὺς αἰεὶ πυλαγοροῦντας πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφοὺς ἐν τοῖς τεταγμένοις χρόνοις ὑπὸ τῶν προγόνων,” εὐπρεπῶς γε τῷ ὀνόματι, ἀλλὰ τῷ ἔργῳ αἰσχρῶς κωλῖει γὰρ εἰς τὸν σύλλογον τὸν ἐν Πύλαις ἀπαντᾶν, ὃς ἐξ ἀνάγκης πρὸ τοῦ καθήκον-
- 127 τος ἔμελλε χρόνου γίνεσθαι. καὶ πάλιν ἐν τῷ αὐτῷ ψηφίσματι πολὺ καὶ σαφέστερον καὶ πικρότερον σύγγραμμα γράφει, “τὸν ἱερομνήμονα” φησί “τῶν Ἀθηναίων καὶ τοὺς πυλαγόρους τοὺς αἰεὶ πυλαγοροῦντας μὴ μετέχειν τοῖς ἐκεῖ συλληγομένοις μήτε λόγων μήτε ἔργων μήτε δογμάτων μήτε πράξεως μηδεμιᾶς.” τὸ δὲ μὴ μετέχειν τί ἐστι; πότερα τᾶληθές εἶπω ἢ τὸ ἠδιστον ἀκοῦσαι; τὸ ἀληθές ἐρῶ τὸ

γὰρ αἰεὶ πρὸς ἡδονὴν λεγόμενον οὕτωςι τὴν πόλιν διατέθεικεν. οὐκ ἔα μεμνήσθαι τῶν ὄρκων, οὐς ἡμῶν οἱ πρόγονοι ὤμοσαν, οὐδὲ τῆς ἀράς οὐδὲ τῆς τοῦ θεοῦ μαντείας.

Ἡμεῖς μὲν οὖν ὧ Ἀθηναῖοι κατεμείναμεν διὰ 128
 τοῦτο τὸ ψήφισμα, οἱ δ' ἄλλοι Ἀμφικτύονες συνε-
 λέγησαν εἰς Πύλας πλὴν μιᾶς πόλεως, ἧς ἐγὼ οὐτ'
 ἂν τοῦνομα εἶποιμι, μήθ' αἰ συμφοραὶ παραπλήσιοι
 γένοιντο αὐτῆς μηδενὶ τῶν Ἑλλήνων. καὶ συνελθόν-
 τες ἐψηφίσαντο ἐπιστρατεύειν ἐπὶ τοὺς Ἀμφισσέας,
 καὶ στρατηγὸν εἴλουτο Κόττυφον τὸν Φαρσάλιον τὸν
 τότε τὰς γνώμας ἐπιψηφίζοντα, οὐκ ἐπιδημοῦντος ἐν
 Μακεδονίᾳ Φιλίππου, ἀλλ' οὐδ' ἐν τῇ Ἑλλάδι παρ-
 όντος, ἀλλ' ἐν Σκύθαις οὕτω μακρὰν ἀπόντος· ὃν
 αὐτίκα μάλα τολμήσει λέγειν Δημοσθένης ὡς ἐγὼ
 ἐπὶ τοὺς Ἑλληνας ἐπήγαγον. καὶ παρελθόντες τῇ 129
 πρώτῃ στρατείᾳ καὶ μάλα μετρίως ἐχρήσαντο τοῖς
 Ἀμφισσεῦσιν· ἀντὶ γὰρ τῶν μεγίστων ἀδικημάτων
 χρήμασιν αὐτοὺς ἐξημίωσαν, καὶ ταῦτ' ἐν ῥητῷ χρόνῳ
 προεῖπον τῷ θεῷ καταθεῖναι, καὶ τοὺς μὲν ἐναγείς
 καὶ τῶν πεπραγμένων αἰτίους μετεστήσαντο, τοὺς δὲ
 δι' εὐσεβίαν φυγόντας κατήγαγον· ἐπειδὴ δὲ οὔτε
 τὰ χρήματα ἐξέτινον τῷ θεῷ τοὺς τ' ἐναγείς κατή-
 γαγον καὶ τοὺς εὐσεβεῖς κατελθόντας διὰ τῶν Ἀμφι-
 κτυόνων ἐξέβαλον, οὕτως ἤδη τὴν δευτέραν στρα-
 τείαν ἐπὶ τοὺς Ἀμφισσεῖς ἐποίησαντο, πολλῷ χρόνῳ
 ὕστερον, ἐπανελλυθότος Φιλίππου ἐκ τῆς ἐπὶ τοὺς
 Σκύθας στρατείας, τῶν μὲν θεῶν τὴν ἡγεμονίαν τῆς
 εὐσεβείας ἡμῖν παραδεδωκότων, τῆς δὲ Δημοσθένους
 δωροδοκίας ἐμποδῶν γεγενημένης.

- 130 Ἄλλ' οὐ προὔλεγον, οὐ προεσήμαινον ἡμῖν οἱ θεοὶ φυλάξασθαι, μόνον οὐκ ἀνθρώπων φωνὰς προσκτησάμενοι; οὐδεμίαν τοι πώποτε ἔγωγε μάλλον πόλιν ἐώρακα ὑπὸ μὲν τῶν θεῶν σωζομένην, ὑπὸ δὲ τῶν ῥητόρων ἐνίων ἀπολλυμένην. οὐχ ἰκανὸν ἦν τὸ τοῖς μυστηρίοις φανέν σημεῖον φυλάξασθαι, ἢ τῶν μυστῶν τελευτή; οὐ περὶ τούτων Ἀμεινιάδης μὲν προὔλεγεν εὐλαβεῖσθαι καὶ πέμπειν εἰς Δελφοὺς ἐπερησομένους τὸν θεὸν ὅτι χρὴ πράττειν, Δημοσθένης δὲ ἀντέλεγε φιλιππίζειν τὴν Πυθίαν φάσκων, ἀπαίδευτος ὦν καὶ ἀπολαύων καὶ ἐμπιπλάμενος τῆς
- 131 διδομένης ὑφ' ὑμῶν αὐτῷ ἐξουσίας; οὐ τὸ τελευταῖον ἀθύτων καὶ ἀκαλλιερήτων τῶν ἱερῶν ὄντων ἐξέπεμψε τοὺς στρατιώτας ἐπὶ τὸν πρόδηλον κίνδυνον; καίτοι γε πρόην ἀπετόλμησε λέγειν ὅτι παρὰ τοῦτο Φιλιππος οὐκ ἦλθεν ἡμῶν ἐπὶ τὴν χώραν, ὅτι οὐκ ἦν αὐτῷ καλὰ τὰ ἱερά. τίνος οὖν ζημίας ἄξιος εἰ τυχεῖν, ἢ τῆς Ἑλλάδος ἀλιτήριε; εἰ γὰρ ὁ μὲν κρατῶν οὐκ ἦλθεν εἰς τὴν τῶν κρατουμένων χώραν, ὅτι οὐκ ἦν αὐτῷ καλὰ τὰ ἱερά, σὺ δ' οὐδὲν προειδὼς τῶν μελλόντων ἔσεσθαι πρὶν καλλιερῆσαι τοὺς στρατιώτας ἐξέπεμψας, πότερον στεφανοῦσθαί σε δεῖ ἐπὶ ταῖς τῆς πόλεως ἀτυχίαις ἢ ὑπερωρίσθαι;
- 132 Τοιγάρτοι τί τῶν ἀνελπίστων καὶ ἀπροσδοκῆτων ἐφ' ἡμῶν οὐ γέγονεν; οὐ γὰρ βίον γε ἡμεῖς ἀνθρώπινον βεβιώκαμεν, ἀλλ' εἰς παραδοξολογίαν τοῖς ἐσομένοις μεθ' ἡμᾶς ἔφυμεν. οὐχ ὁ μὲν τῶν Περσῶν βασιλεὺς, ὁ τὸν Ἄθω διορύξας, ὁ τὸν Ἑλλησποντου ζεύξας, ὁ γῆν καὶ ὕδωρ τοὺς Ἑλληνας αἰτῶν, ὁ τολμῶν ἐν ταῖς ἐπιστολαῖς γράφειν ὅτι δεσπότης ἐστίν

ἀπάντων ἀνθρώπων ἀφ' ἡλίου ἀνιόντος μέχρι δυο-
 μένου, νῦν οὐ περὶ τοῦ κύριος εἶναι διαγωνίζεται,
 ἀλλ' ἤδη περὶ τῆς τοῦ σώματος σωτηρίας καὶ τοὺς
 αὐτοὺς ὀρῶμεν τῆς τε δόξης ταύτης καὶ τῆς ἐπὶ
 τὸν Πέρσῃν ἡγεμονίας ἡξιωμένους, οἳ καὶ τὸ ἐν
 Δελφοῖς ἱερὸν ἡλευθέρωσαν. Θῆβαι. δέ, Θῆβαι, 133
 πόλις ἀστυγείτων, μεθ' ἡμέραν μίαν ἐκ μέσης τῆς
 Ἑλλάδος ἀνίρπασται, εἰ καὶ δικαίως, περὶ τῶν ὅλων
 οὐκ ὀρθῶς βουλευσάμενοι, ἀλλὰ τήν γε θεοβλάβειαν
 καὶ τὴν ἀφροσύνην οὐκ ἀνθρωπίνως ἀλλὰ δαιμονίως
 κτησάμενοι. Λακεδαιμόνιοι δ' οἱ ταλαίπωροι, προσ-
 αψάμενοι μόνον τούτων τῶν πραγμάτων ἐξ ἀρχῆς
 περὶ τὴν τοῦ ἱεροῦ κατάληψιν, οἳ τῶν Ἑλλήνων
 ποτὲ ἀξιούντες ἡγεμόνες εἶναι, νῦν ὀμηρέουσιν καὶ
 τῆς συμφορᾶς ἐπίδειξιν ποιησόμενοι μέλλουσιν ὡς
 Ἀλέξανδρον ἀναπέμπεσθαι, τοῦτο πεισόμενοι καὶ
 αὐτοὶ καὶ ἡ πατρίς ὅ τι ἂν ἐκείνῳ δόξη, καὶ ἐν τῇ
 τοῦ κρατοῦντος καὶ προηδικημένου μετριότητι κριθή-
 σονται. ἢ δ' ἡμετέρα πόλις, ἢ κοινὴ καταφυγὴ τῶν 134
 Ἑλλήνων, πρὸς ἣν ἀφικνοῦντο πρότερον ἐκ τῆς Ἑλ-
 λάδος αἱ πρεσβεῖαι, κατὰ πόλεις ἕκαστοι παρ' ἡμῶν
 τὴν σωτηρίαν εὐρησόμενοι, νῦν οὐκέτι περὶ τῆς τῶν
 Ἑλλήνων ἡγεμονίας ἀγωνίζεται, ἀλλ' ἤδη περὶ τοῦ
 τῆς πατρίδος ἐδάφους. καὶ ταῦθ' ἡμῖν συμβέβηκεν
 ἐξ ὅτου Δημοσθένης πρὸς τὴν πολιτείαν προσελήλυ-
 θεν. εὖ γὰρ περὶ τῶν τοιούτων Ἡσίοδος ὁ ποιητῆς
 ἀποφαίνεται. λέγει γάρ που, παιδεύων τὰ πλήθη καὶ
 συμβουλεύων ταῖς πόλεσι τοὺς πονηροὺς τῶν δημα-
 γωγῶν μὴ προσδέχεσθαι. λέξω δὲ καὶ γὰρ τὰ ἔπη διὰ 135
 τοῦτο γὰρ οἶμαι ἡμᾶς παῖδας ὄντας τὰς τῶν ποιητῶν

γνώμας ἐκμανθάνειν, ἵν' ἄνδρες ὄντες αὐτοῖς χρώμεθα

πολλάκι δὴ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπήρα,
ὅς κεν ἀλιτραίνῃ καὶ ἀτάσθαλα μηχανάται.
τοῖσιν δ' οὐρανόθεν μέγα πῆμα δῶκε Κρονίων,
λιμὸν ὁμοῦ καὶ λοιμόν, ἀποφθινύθουσι δὲ λαοί·
ἢ τῶν γε στρατὸν εὐρὺν ἀπώλεσεν ἢ ὃ γε τείχος,
ἢ νέας ἐν πόντῳ ἀποτίννυται εὐρύοπα Ζεύς.

- 136 εἰάν δὲ περιελόντες τοῦ ποιητοῦ τὸ μέτρον τὰς γνώμας ἐξετάζητε, οἶμαι ὑμῖν δόξειν οὐ ποιήματα Ἡσιόδου εἶναι ἀλλὰ χρησμὸν εἰς τὴν Δημοσθένους πολιτείαν· καὶ γὰρ ναυτικὴ καὶ πεζὴ στρατιὰ καὶ πόλεις ἄρδην εἰσὶν ἀνηρπασμένοι ἐκ τῆς τούτου πολιτείας.
- 137 Ἄλλ' οἶμαι, οὔτε Φρυνώνδας οὔτε Εὐρύβατος οὔτ' ἄλλος οὔδεις πώποτε τῶν πάλαι πονηρῶν τοιοῦτος μάγος καὶ γόης ἐγένετο, ὅς, ὧ γῆ καὶ θεοὶ καὶ δαίμονες καὶ ἄνθρωποι ὅσοι βούλεσθε ἀκούειν τὰ ληθῆ, τολμᾷ λέγειν βλέπων εἰς τὰ πρόσωπα τὰ ὑμέτερα, ὡς ἄρα Θηβαῖοι τὴν συμμαχίαν ἡμῖν ἐποίησαντο οὐ διὰ τὸν καιρὸν, οὐ διὰ τὸν φόβον τὸν περιστάντα αὐτούς, οὐ διὰ τὴν ὑμετέραν δόξαν, ἀλλὰ διὰ τὰς
- 138 Δημοσθένους δημηγορίας. καίτοι πολλὰς μὲν πρότερον πρεσβείας ἐπρέσβευσαν εἰς Θήβας οἱ μάλιστα οἰκείως ἐκείνοις διακεείμενοι, πρῶτος μὲν Θρασύβουλος ὁ Κολλυτεύς, ἀνὴρ ἐν Θήβαις πιστευθεὶς ὡς οὔδεις ἕτερος, πάλιν Θράσων ὁ Ἐρχιεὺς, πρόξενος ὢν Θηβαίοις, Λεωδάμας ὁ Ἀχαρνεὺς, οὐχ ἦττον Δημοσθένους λέγειν δυνάμενος ἀλλ' ἔμοιγε καὶ ἡδίων,
- 139 Ἀρχέδημος ὁ Πήληξ, καὶ δυνατὸς εἰπεῖν καὶ πολλὰ κεκινδυνευκῶς ἐν τῇ πολιτείᾳ διὰ Θηβαίους, Ἀρισ-

τοφῶν ὁ Ἀζηνιεύς, πλείστον χρόνον τὴν τοῦ Βοιωτιάζειν ὑπομείνας αἰτίαν, Πύρρανδρος ὁ Ἀναφλύστιος, ὅς ἔτι καὶ νῦν ζῆ. ἀλλ' ὅμως οὐδεὶς πώποτε αὐτοὺς ἐδυνήθη προτρέψασθαι εἰς τὴν ὑμετέραν φιλίαν. τὸ δ' αἴτιον οἶδα μὲν, λέγειν δ' οὐδὲν δέομαι διὰ τὰς ἀτυχίας αὐτῶν. ἀλλ' οἶμαι ἐπειδὴ Φίλιππος αὐτῶν 140 ἀφελόμενος Νίκαιαν Θετταλοῖς παρέδωκε, καὶ τὸν πόλεμον ὃν πρότερον ἐξήλασεν ἐκ τῆς χώρας τῆς Βοιωτῶν, τοῦτον πάλιν τὸν αὐτὸν πόλεμον ἐπήγαγε διὰ τῆς Φωκίδος ἐπ' αὐτὰς τὰς Θήβας, καὶ τὸ τελευταῖον Ἐλάτειαν καταλαβὼν ἐχαράκωσε καὶ φρουρὰν εἰσήγαγεν, ἐνταῦθ' ἤδη, ἐπεὶ τὸ δεινὸν αὐτῶν ἤπτετο, μετεπέμψαντο Ἀθηναίους, καὶ ὑμεῖς ἐξήλθετε καὶ εἰσήειτε εἰς τὰς Θήβας ἐν τοῖς ὅπλοις διεσκευασμένοι, καὶ οἱ ἵππεῖς καὶ οἱ πεζοί, πρὶν περὶ συμμαχίας μίαν μόνην συλλαβὴν γράψαι Δημοσθένην. ὁ δ' εἰσάγων ἦν ὑμᾶς εἰς τὰς Θήβας καιρὸς 141 καὶ φόβος καὶ χρεῖα συμμαχίας, ἀλλ' οὐ Δημοσθένης, ἐπεὶ περὶ γε ταύτας τὰς πράξεις τρία τὰ πάντων μέγιστα Δημοσθένης εἰς ὑμᾶς ἐξημάρτηκε, πρῶτον μὲν ὅτι Φιλίππου τῷ μὲν ὀνόματι πολεμοῦντος ὑμῖν, τῷ δ' ἔργῳ πολὺ μᾶλλον μισοῦντος Θεβαίων, ὡς αὐτὰ τὰ πράγματα δεδήλωκε, καὶ τί δεῖ τὰ πλείω λέγειν; ταῦτα μὲν τὰ τηλικαῦτα τὸ μέγεθος ἀπεκρύψατο, προσποιησάμενος δὲ μέλλειν τὴν συμμαχίαν γενήσεσθαι οὐ διὰ τοὺς καιροὺς ἀλλὰ διὰ τὰς αὐτοῦ 142 πρεσβείας πρῶτον μὲν συνέπεισε τὸν δῆμον μηκέτι βουλεύεσθαι ἐπὶ τίσι δεῖ ποιεῖσθαι τὴν συμμαχίαν, ἀλλ' ἀγαπᾶν μόνον εἰ γίνεται, τοῦτο δὲ πρόλαβὼν ἔκδοτον μὲν τὴν Βοιωτίαν πᾶσαν ἐποίησε Θεβαίους,

- γράφας ἐν τῷ ψηφίσματι, εἴαν τις ἀφιστῆται πόλις ἀπὸ Θηβαίων, βοηθεῖν Ἀθηναίους Βοιωτοῖς τοῖς ἐν Θήβαις, τοῖς ὀνόμασι κλέπτων καὶ μεταφέρων τὰ πράγματα, ὥσπερ εἶωθεν, ὡς τοὺς Βοιωτοὺς ἔργω
- 143 κακῶς πάσχοντας τὴν τῶν ὀνομάτων σύνθεσιν τῶν Δημοσθένους ἀγαπήσοντας, ἀλλ' οὐ μᾶλλον ἐφ' οἷς κακῶς πεπόνθησαν ἀγανακτῆσοντας· δεύτερον δὲ τῶν εἰς τὸν πόλεμον ἀναλωμάτων τὰ μὲν δύο μέρη ὑμῖν ἀνέθηκεν, οἷς ἦσαν ἀπωτέρω οἱ κίνδυνοι, τὸ δὲ τρίτον μέρος Θηβαίοις, δωροδοκῶν ἐφ' ἐκάστοις τούτων, καὶ τὴν ἡγεμονίαν τὴν μὲν κατὰ θάλατταν ἐποίησε κοινὴν, τὸ δ' ἀνάλωμα ἴδιον ὑμέτερον, τὴν δὲ κατὰ γῆν, εἰ μὴ δεῖ ληρεῖν, ἄρδην φέρων ἀνέθηκε Θηβαίοις, ὥστε παρὰ τὸν γενόμενον πόλεμον μὴ κύριον γενέ-
- 144 σθαι Στρατοκλέα τὸν ἡμέτερον στρατηγὸν βουλευσασθαι περὶ τῆς τῶν στρατιωτῶν σωτηρίας. καὶ ταῦτ' οὐκ ἐγὼ μὲν κατηγορῶ ἕτεροι δὲ παραλείπουσιν, ἀλλὰ καγὼ λέγω καὶ πάντες ἐπιτιμῶσι καὶ ὑμεῖς σύνιστε καὶ οὐκ ὀργίζεσθε. ἐκεῖνο γὰρ πεπόνθατε πρὸς Δημοσθένην· συνείθισθε ἤδη τὰδικήματα τὰ τούτου ἀκούειν, ὥστε οὐ θαυμάζετε. δεῖ δὲ οὐχ οὕτως, ἀλλ' ἀγανακτεῖν καὶ τιμωρεῖσθαι, εἰ χρὴ τὰ λοιπὰ τῇ πόλει καλῶς ἔχειν.
- 145 Δεύτερον δὲ καὶ πολὺ τούτου μείζον ἀδίκημα ἠδίκησεν, ὅτι τὸ βουλευτήριον τὸ τῆς πόλεως καὶ τὴν δημοκρατίαν ἄρδην ἔλαθεν ὑφελόμενος καὶ μετήνεγκεν εἰς Θήβας εἰς τὴν Καδμείαν, τὴν κοινωσίαν τῶν πράξεων τοῖς Βοιωτάρχαις συνθέμενος· καὶ τηλικαύτην αὐτὸς αὐτῷ δυναστείαν κατεσκεύασεν, ὥστ' ἤδη παριῶν ἐπὶ τὸ βῆμα πρεσβεύσειν μὲν ἔφη

Ἵποιοι ἂν αὐτῷ δοκῆ, κἂν μὴ ὑμεῖς ἐκπέμπητε, εἰ δέ 146
 τις αὐτῷ τῶν στρατηγῶν ἀντίποι, καταδουλούμενος
 τοὺς ἄρχοντας καὶ συνεθίζων μηδὲν αὐτῷ ἀντιλέγειν
 διαδικασίαν ἔφη γράψειν τῷ βήματι πρὸς τὸ στρατή-
 γιον· πλείω γὰρ ὑμᾶς ἀγαθὰ ὑφ' ἑαυτοῦ ἔφη ἀπὸ
 τοῦ βήματος πεπονθέναι ἢ ὑπὸ τῶν στρατηγῶν ἐκ
 τοῦ στρατηγίου. μισθοφορῶν δ' ἐν τῷ ξενικῷ κε-
 ναῖς χώραις, καὶ τὰ στρατιωτικὰ χρήματα κλέπτων
 καὶ τοὺς μυρίους ξένους ἐκμισθώσας Ἀμφισσεῦσι
 πολλὰ διαμαρτυρομένου καὶ σχετλιάζοντος ἐν ταῖς
 ἐκκλησίαις ἐμοῦ, προσέμιξε φέρων ἀναρπασθέντων
 τῶν ξένων τὴν κίνδυνον ἀπαρασκευῶ τῇ πόλει. τί 147
 γὰρ ἂν οἴεσθε Φίλιππον ἐν τοῖς τότε καιροῖς εὐξα-
 σθαι; οὐ χωρὶς μὲν πρὸς τὴν πολιτικὴν δύναμιν
 χωρὶς δ' ἐν Ἀμφίσσῃ πρὸς τοὺς ξένους διαγωνίσα-
 σθαι, ἀθύμους δὲ τοὺς Ἑλληνας λαβεῖν τηλικαύτης
 πληγῆς προγεγενημένης; καὶ τηλικούτων κακῶν αἴ-
 τιος γεγενημένος Δημοσθένης οὐκ ἀγαπᾷ εἰ μὴ δίκην
 δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανω-
 θήσεται ἀγανακτεῖ· οὐδ' ἰκανόν ἐστὶν αὐτῷ ἐναντίον
 ὑμῶν κηρύττεσθαι, ἀλλ' εἰ μὴ τῶν Ἑλλήνων ἐναν-
 τίον ἀναρρηθήσεται, τοῦτ' ἀγανακτεῖ. οὕτως, ὡς
 ἔοικε, πονηρὰ φύσις μεγάλης ἐξουσίας ἐπιλαβομένη
 δημοσίας ἀπεργάζεται συμφοράς.

Τρίτον δὲ καὶ τῶν προειρημένων μέγιστόν ἐστιν 148
 ὃ μέλλω λέγειν. Φιλίππου γὰρ οὐ καταφρονούντος
 τῶν Ἑλλήνων, οὐδ' ἀγνοούντος (οὐ γὰρ ἦν ἀσύνητος)
 ὅτι περὶ τῶν ὑπαρχόντων ἀγαθῶν ἐν ἡμέρας μικρῷ
 μέρει διαγωνιεῖται, καὶ διὰ ταῦτα βουλομένου ποιή-
 σασθαι τὴν εἰρήνην καὶ πρεσβείας ἀποστέλλειν μέλ-

- λουτος, καὶ τῶν ἀρχόντων τῶν ἐν Θήβαις φοβουμένων τὸν ἐπιόντα κίνδυνον (εἰκότως· οὐ γὰρ ῥήτωρ ἀστράτευτος καὶ λιπὼν τὴν τάξιν αὐτοὺς ἐνουθέτησεν, ἀλλ' ὁ Φωκικὸς πόλεμος δεκαετῆς γεγονὼς
- 149 αἰμίμηστον παιδείαν αὐτοὺς ἐπαίδευσεν), τούτων δὲ ἐχόντων οὕτως αἰσθόμενος Δημοσθένης, καὶ τοὺς Βοιωτάρχας ὑποπτεύσας μέλλειν εἰρήνην ἰδίᾳ ποιῆσθαι χρυσίον ἄνευ αὐτοῦ παρὰ Φιλίππου λαβόντας, ἀβίωτον ἠγησάμενος εἶναι εἴ τινας ἀπολειφθήσεται δωροδοκίας, ἀναπηδήσας ἐν τῇ ἐκκλησίᾳ, οὐδενὸς ἀνθρώπων λέγοντος οὐθ' ὡς δεῖ ποιῆσθαι πρὸς Φίλιππον εἰρήνην οὐθ' ὡς οὐ δεῖ, ἀλλ' ὡς ᾤετο, τοῦτο κήρυγμά τι τοῖς Βοιωτάρχαις προκηρύττων ἀναφέρειν
- 150 αὐτῷ τὰ μέρη τῶν λημμάτων, διώμνυτο τὴν Ἀθηναίων (ἦν, ὡς ἔοικε, Φειδίας ἐνεργολαβεῖν εἰργάσατο καὶ ἐνεπιορκεῖν Δημοσθένει) ἢ μὴν εἴ τις ἐρεῖ ὡς χρὴ πρὸς Φίλιππον εἰρήνην ποιήσασθαι, ἀπάξειν εἰς τὸ δεσμωτήριον ἐπιλαβόμενος τῶν τριχῶν, ἀπομιμούμενος τὴν Κλεοφῶντος πολιτείαν, ὃς ἐπὶ τοῦ πρὸς Λακεδαιμονίους πολέμου, ὡς λέγεται, τὴν πόλιν ἀπώλεσεν. ὡς δ' οὐ προσεῖχον αὐτῷ οἱ ἄρχοντες οἱ ἐν ταῖς Θήβαις, ἀλλὰ καὶ τοὺς στρατιώτας τοὺς ὑμετέρους πάλιν ἀνέστρεψαν ἐξεληλυθότας, ἵνα βουλευσῆσθε περὶ τῆς εἰρήνης, ἐνταῦθα παντάπασιν ἔκφρων ἐγένετο, καὶ παρελθὼν ἐπὶ τὸ βῆμα προδότης τῶν Ἑλλήνων τοὺς Βοιωτάρχας ἀπεκάλεσε, καὶ γράψειν ἔφη ψήφισμα ὁ τοῖς πολεμίοις οὐδέποτε ἀντιβλέψας πέμπειν ὑμᾶς πρέσβεις εἰς Θήβας αἰτήσοντας Θηβαίους δίοδον ἐπὶ Φίλιππον. ὑπεραισχυθέντες δὲ οἱ ἐν Θήβαις ἄρχοντες μὴ δόξωσιν ὡς

ἀληθῶς εἶναι προδόται τῶν Ἑλλήνων, ἀπὸ μὲν τῆς εἰρήνης ἀπετρέποντο, ἐπὶ δὲ τὴν παράταξιν ὤρμησαν.

Ἐνθα δὴ καὶ τῶν ἀγαθῶν ἀνδρῶν ἄξιόν ἐστιν 152
ἐπιμνησθῆναι, οὓς οὗτος ἀθύτων καὶ ἀκαλλιερέτων ὄντων τῶν ἱερῶν ἐκπέμφσας ἐπὶ τὸν πρόδηλον κίνδυνον ἐτόλμησε τοῖς δραπέταις ποσὶ καὶ λελοιπόσι τὴν τάξιν ἀναβὰς ἐπὶ τὸν τάφον τῶν τετελευτηκότων ἐγκωμιάζειν τὴν ἐκείνων ἀρετὴν. ὦ πρὸς μὲν τὰ μεγάλα καὶ σπουδαῖα πάντων ἀνθρώπων ἀχρηστότατε, πρὸς δὲ τὴν ἐν τοῖς λόγοις τόλμαν θαυμασιώτατε, ἐπιχειρήσεις αὐτίκα μάλα, βλέπων εἰς τὰ τούτων πρόσωπα, λέγειν ὡς δεῖ σε ἐπὶ ταῖς τῆς πόλεως συμφοραῖς στεφανοῦσθαι; εἰ δ' οὗτος λέγη, ὑμεῖς ὑπομενεῖτε, καὶ συναποθανεῖται τοῖς τελευτήσασι, ὡς ἔοικε, καὶ ἡ ὑμετέρα μνήμη; γέ- 153
νεσθε δὴ μοι μικρὸν χρόνον τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ ἀλλ' ἐν τῷ θεάτρῳ, καὶ νομίσαθ' ὄραν προιόντα τὸν κήρυκα καὶ τὴν ἐκ τοῦ ψηφίσματος ἀνάρρησιν μέλλουσαν γίνεσθαι, καὶ λογίσασθε πότερ' οἴεσθε τοὺς οἰκείους τῶν τελευτησάντων πλείω δάκρυα ἀφήσειν ἐπὶ ταῖς τραγωδίαις καὶ τοῖς ἥρωικοῖς πάθεσι τοῖς μετὰ ταῦτ' ἐπεισιούσι ἢ ἐπὶ τῇ τῆς πόλεως ἀγνωμοσύνῃ. τίς γὰρ οὐκ ἂν ἀλγή- 154
σειεν ἄνθρωπος Ἕλληνα καὶ παιδευθεὶς ἐλευθέρως, ἀναμνησθεὶς ἐν τῷ θεάτρῳ ἐκεῖνό γε, εἰ μηδὲν ἕτερον, ὅτι ταύτῃ ποτὲ τῇ ἡμέρᾳ μελλόντων ὥσπερ νυνὶ τῶν τραγωδῶν γίνεσθαι, ὅτ' εὐνομεῖτο μᾶλλον ἢ πόλις καὶ βελτίοσι προστάταις ἐχρήτο, προελθὼν ὁ κήρυξ καὶ παραστησάμενος τοὺς ὀρφανούς

ὧν οἱ πατέρες ἦσαν ἐν τῷ πολέμῳ τετελευτηκότες,
 νεανίσκους πανοπλία κεκοσμημένους, ἐκήρυττε τὸ
 κάλλιστον κήρυγμα καὶ προτρεπτικώτατον πρὸς
 ἀρετὴν, ὅτι τούσδε τοὺς νεανίσκους, ὧν οἱ πατέρες
 ἐτελεύτησαν ἐν τῷ πολέμῳ ἄνδρες ἀγαθοὶ γενόμενοι,
 μέχρι μὲν ἡβῆς ὁ δῆμος ἔτρεφε, νυνὶ δὲ καθοπλίσας
 τῆδε τῇ πανοπλίᾳ ἀφήσιν ἀγαθῇ τύχῃ τρέπεσθαι
 155 ἐπὶ τὰ ἑαυτῶν, καὶ καλεῖ εἰς προεδρίαν. τότε μὲν
 ταῦτ' ἐκήρυττεν, ἀλλ' οὐ νῦν, ἀλλὰ παραστη-
 σάμενος τὸν τῆς ἰρφανίας τοῖς παισὶν αἴτιον τί ποτ'
 ἀνερεῖ ἢ τί φθέγγεται; καὶ γὰρ εἰάν αὐτὰ διεξίῃ τὰ
 ἐκ τοῦ ψηφίσματος προστάγματα, ἀλλ' οὐ τό γ' ἐκ
 τῆς ἀληθείας αἰσχροὺν σιωπηθήσεται ἀλλὰ τὰναντία
 δόξει τῇ τοῦ κήρυκος φωνῇ φθέγγεσθαι, ὅτι τόνδε
 τὸν ἄνδρα, εἰ δὴ καὶ οὗτος ἀνὴρ, στεφανοῖ ὁ δῆμος
 τῶν Ἀθηναίων ἀρετῆς ἕνεκα τὸν κάκιστον, καὶ
 ἀνδραγαθίας ἕνεκα τὸν ἀνανδρον καὶ λελοιπότα τὴν
 156 τάξιν. μὴ πρὸς τοῦ Διὸς καὶ τῶν ἄλλων θεῶν,
 ἱκετεύω ὑμᾶς, ὦ Ἀθηναῖοι, μὴ τρίπαιον ἴστατε ἀφ'
 ὑμῶν αὐτῶν ἐν τῇ τοῦ Διονύσου ὀρχήστρᾳ, μηδ'
 αἰρεῖτε παρανοίας ἐναντίον τῶν Ἑλλήνων τὸν δῆμον
 τῶν Ἀθηναίων, μηδ' ὑπομιμνήσκετε τῶν ἀνιάτων
 καὶ ἀνηκέστων κακῶν τοὺς ταλαιπώρους Θηβαίους,
 οὓς φυγόντας διὰ τοῦτον ὑποδέδεχθε τῇ πόλει, ὧν
 ἱερὰ καὶ τέκνα καὶ τάφους ἀπώλεσεν ἡ Δημοσθένους
 157 δωροδοκία καὶ τὸ βασιλικὸν χρυσίον· ἀλλ' ἐπειδὴ
 τοῖς σώμασιν οὐ παρεγένεσθε, ἀλλὰ ταῖς γε δια-
 νομίαις ἀποβλέψατ' αὐτῶν εἰς τὰς συμφοράς, καὶ
 νομίσαθ' ὄραν ἀλισκομένην τὴν πόλιν, τειχῶν
 κατασκαφάς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναῖκας

καὶ παῖδας εἰς δουλείαν, πρεσβύτας ἀνθρώπους, πρεσβύτιδας γυναῖκας ὄψὲ μεταμανθάνοντας τὴν ἐλευθερίαν, κλαίοντας, ἰκετεύοντας ὑμᾶς, ὀργιζομένους οὐ τοῖς τιμωρομένοις ἀλλὰ τοῖς τούτων αἰτίοις, ἐπισκῆπτοντας μηδενὶ τρόπῳ τὸν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, ἀλλὰ καὶ τὸν δαίμονα καὶ τὴν τύχην τὴν συμπαρακολουθοῦσαν τῷ ἀνθρώπῳ φυλάξασθαι. οὔτε πόλις γὰρ οὔτ' ἰδιώτης 158 ἀνὴρ οὐδεὶς πώποτε καλῶς ἀπήλλαξε Δημοσθένει συμβούλῳ χρησάμενος. ὑμεῖς δ' ὦ Ἀθηναῖοι οὐκ αἰσχύνεσθε εἰ ἐπὶ μὲν τοὺς πορθμέας τοὺς εἰς Σαλαμίνα πορθμύοντας νόμον ἔθεσθε, εἴαν τις αὐτῶν ἄκων ἐν τῷ πόρῳ πλοῖον ἀνατρέψῃ, τούτῳ μὴ ἐξεῖναι πάλιν πορθμεὶ γενέσθαι, ἵνα μηδεὶς αὐτοσχεδιάξῃ εἰς τὰ τῶν Ἑλλήνων σώματα, τὸν δὲ τὴν Ἑλλάδα καὶ τὴν πόλιν ἄρδην ἀνατετροφότα, τοῦτου ἑάσετε πάλιν ἐπευθύνειν τὰ κοινά;

Ἴνα δ' εἴπω καὶ περὶ τοῦ τετάρτου καιροῦ καὶ 159 τῶν νυνὶ καθεστηκότων πραγμάτων, ἐκεῖνο ὑμᾶς ὑπομνήσαι βούλομαι, ὅτι Δημοσθένης οὐ τὴν ἀπὸ στρατοπέδου μόνου τάξιν ἔλιπεν ἀλλὰ καὶ τὴν ἐκ τῆς πόλεως, τριήρη προσλαβὼν ὑμῶν, καὶ τοὺς Ἕλληνας ἠργυρολόγησε. καταγαγούσης δ' αὐτὸν εἰς τὴν πόλιν τῆς ἀπροσδοκῆτου σωτηρίας τοὺς μὲν πρώτους χρόνους ὑπότρομος ἦν ἄνθρωπος, καὶ παριῶν ἡμιθνης ἐπὶ τὸ βῆμα εἰρηνοφύλακα ὑμᾶς αὐτὸν ἐκέλευε χειροτονεῖν· ὑμεῖς δὲ κατὰ μὲν τοὺς πρώτους χρόνους οὐδ' ἐπὶ τὰ ψηφίσματα εἰᾶτε τὸ Δημοσθένους ἐπιγράφειν ὄνομα, ἀλλὰ Ναυσικλεῖ τοῦτο προσετάττετε· νυνὶ δ' ἤδη καὶ στεφανοῦσθαι

- 160 ἀξιοῖ. ἐπειδὴ δ' ἐτελεύτησε Φίλιππος, Ἀλέξανδρος δ' εἰς τὴν ἀρχὴν κατέστη, πάλιν αὖ τερατευόμενος ἱερὰ μὲν ἰδρύσατο Πausανίου, εἰς αἰτίαν δὲ εὐαγγελίων θυσίας τὴν βουλήν κατέστησεν, ἐπωνυμίαν δ' Ἀλεξάνδρῳ Μαργίτην ἐτίθετο, ἀπετόλμα δὲ λέγειν ὡς οὐ κινήσεται ἐκ Μακεδονίας· ἀγαπᾶν γὰρ αὐτὸν ἔφη ἐν Πέλλῃ περιπατοῦντα καὶ τὰ σπλάγχνα φυλάττοντα. καὶ ταῦτα λέγειν ἔφη οὐκ εἰκάζων, ἀλλ' ἀκριβῶς εἰδὼς ὅτι αἷματός ἐστιν ἢ ἀρετὴ ὠνία, αὐτὸς οὐκ ἔχων αἷμα καὶ θεωρῶν τὸν Ἀλέξανδρον οὐκ ἐκ τῆς Ἀλεξάνδρου φύσεως ἀλλ'
- 161 ἐκ τῆς ἑαυτοῦ ἀνανδρίας. ἤδη δ' ἐψηφισμένων Θετταλῶν ἐπιστρατεύειν ἐπὶ τὴν ὑμετέραν πόλιν, καὶ τοῦ νεανίσκου τὸ πρῶτον παροξυνθέντος εἰκότως, ἐπειδὴ περὶ Θήβας ἦν τὸ στρατόπεδον, πρεσβευτῆς ὑφ' ὑμῶν χειροτονηθεὶς, ἀποδρᾶς ἐκ μέσου τοῦ Κιθαιρῶνος ἤκεν ὑποστρέψας, οὐτ' ἐν εἰρήνῃ οὐτ' ἐν πολέμῳ χρήσιμον ἑαυτὸν παρέχων. καὶ τὸ πάντων δεινότατον, ὑμεῖς μὲν τοῦτον οὐ προὔδοτε, οὐδ' εἰάσατε κριθῆναι ἐν τῷ τῶν Ἑλλήνων συνεδρίῳ, οὗτος δ' ὑμᾶς νῦν προδέδωκεν, εἴπερ ἀληθὴ ἐστὶν ἃ
- 162 λέγεται. ὡς γὰρ φασιν οἱ Πάραλοι καὶ οἱ πρεσβεύσαντες πρὸς Ἀλέξανδρον (καὶ τὸ πρᾶγμα εἰκότως πιστεύεται), ἔστι τις Ἀριστίων Πλαταϊκός, ὁ τοῦ Ἀριστοβούλου τοῦ φαρμακοπώλου υἱός, εἴ τις ἄρα καὶ ὑμῶν γινώσκει. οὗτός ποτε ὁ νεανίσκος ἐτέρων τὴν ὄψιν διαφέρων γενόμενος ὤκησε πολὺν χρόνον ἐν τῇ Δημοσθένους οἰκίᾳ· ὁ τε δὲ πρᾶπτων ἢ πάσχων, ἀμφίβολος ἢ αἰτία καὶ τὸ πρᾶγμα οὐδαμῶς εὐσχημον ἐμοὶ λέγειν. οὗτος, ὡς ἐγὼ ἀκούω, ἡγνο-

ημένος ὅστις ποτ' ἐστὶ καὶ πῶς βεβιωκώς, τὸν
 Ἀλέξανδρον ὑποτρέχει καὶ πλησιάζει. ἐκείνω. διὰ
 τούτου γράμματα πέμψας ὡς Ἀλέξανδρον ἄδειάν
 τινα εὔρηται καὶ διαλλαγὰς καὶ πολλὴν κολακείαν
 πεποίηται. ἐκεῖθεν δὲ θεωρήσατε ὡς ὅμοιον ἐστὶ 163
 τὸ πρᾶγμα τῇ αἰτίᾳ. εἰ γάρ τι τούτων ἐφρόνει
 Δημοσθένης καὶ πολεμικῶς εἶχεν, ὥσπερ καὶ φησί,
 πρὸς Ἀλέξανδρον, τρεῖς αὐτῷ καιροὶ κάλλιστοι
 παραγεγόνασιν, ὧν οὐδενὶ φαίνεται κεχρημένος. εἰς
 μὲν ὁ πρῶτος, ὅτ' εἰς τὴν ἀρχὴν οὐ πάσαι καθεστη-
 κῶς Ἀλέξανδρος ἀπαρασκευῶν αὐτῷ τῶν ἰδίων
 ὄντων εἰς τὴν Ἀσίαν διέβη, ἤκμαζε δ' ὁ τῶν Περ-
 σῶν βασιλεὺς καὶ ναυσὶ καὶ χρήμασι καὶ πεζῇ
 στρατιᾷ, ἄσμενος δ' ἂν ὑμᾶς εἰς τὴν συμμαχίαν
 προσεδέξατο διὰ τοὺς ἐπιφερομένους αὐτῷ κινδύ-
 νους. εἰπάς τινα ἐνταῦθα λόγον Δημίσθενες, ἢ
 ἔγραψάς τι ψήφισμα; βούλει σε θῶ φοβηθῆναι
 καὶ χρήσασθαι τῷ αὐτοῦ τρόπῳ; καίτοι ῥητορικὴν
 δειλίαν δημόσιος καιρὸς οὐκ ἀναμένει· ἀλλ' ἐπειδὴ 164
 πάση τῇ δυνάμει Δαρεῖος κατεβεβήκει, ὁ δ' Ἀλέξ-
 ανδρος ἦν ἀπειλημένος ἐν Κιλικίᾳ πάντων ἐνδεής,
 ὡς ἔφησθα σύ, αὐτίκα μάλα δ' ἠμελλεν, ὡς ἦν ὁ
 παρὰ σοῦ λόγος, συμπατηθήσεσθαι ὑπὸ τῆς Περσι-
 κῆς ἵππου, τὴν δὲ σὴν ἀηδίαν ἢ πόλις οὐκ ἐχῶρει
 καὶ τὰς ἐπιστολὰς ἄς ἐξηρητημένος ἐκ τῶν δακτύλων
 περιήεις, ἐπιδεικνύων τισὶ τὸ ἐμὸν πρόσωπον ὡς
 ἐκπεπληγμένου καὶ ἀθυμοῦντος, καὶ χρυσόκερων
 ἀποκαλῶν καὶ κατεστέφθαι φάσκων εἴ τι πταῖσμα
 συμβήσεται Ἀλεξάνδρῳ, οὐδ' ἐνταῦθα ἔπραξας
 οὐδέν, ἀλλ' εἰς τινα καιρὸν ἀνεβάλλου καλλίω.

- 165 ὑπερβὰς τοίουν ἅπαντα ταῦτα ὑπὲρ τῶν νυνὶ καθε-
στηκότων λέξω. Λακεδαιμόνιοι μὲν καὶ τὸ ξενικὸν
ἐπέτυχον μάχη καὶ διέφθειραν τοὺς περὶ Κόρραγον
στρατιώτας, Ἡλεῖοι δ' αὐτοῖς συμμετεβάλλοντο καὶ
Ἀχαιοὶ πάντες πλὴν Πελληναίων καὶ Ἀρκαδία
πᾶσα πλὴν Μεγάλης πόλεως, αὕτη δὲ ἐπολιορκεῖτο
καὶ καθ' ἐκάστην ἡμέραν ἐπίδοξος ἦν ἀλῶναι, ὁ δ'
Ἀλέξανδρος ἔξω τῆς ἄρκτου καὶ τῆς οἰκουμένης
ὀλίγου δεῖν πάσης μεθειστήκει, ὁ δὲ Ἀντίπατρος
πολὺν χρόνον συνήγε στρατόπεδον, τὸ δ' ἐσόμενον
ἄδηλον ἦν. ἐνταῦθ' ἡμῖν ἀπόδειξιν ποιήσαι, Δη-
μόσθενες, τί ποτ' ἦν ἢ ἔπραξας ἢ τί ποτ' ἦν ἢ
ἔλεγες· καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος,
166 ἕως ἂν εἴπῃς. ἐπειδὴ δὲ σιγᾶς, ὅτι μὲν ἀπορεῖς,
συγγνώμην ἔχω σοι, ἢ δὲ τότε ἔλεγες, ἐγὼ νῦν λέξω.
οὐ μέμνησθε αὐτοῦ τὰ μιὰ καὶ ἀπίθανα ῥήματα,
ἢ πῶς ποθ' ὑμεῖς ὦ σιδήρεοι ἐκαρτερεῖτε ἀκροώ-
μενοι; ὅτ' ἔφη παρελθὼν “ἀμπελουργοῦσί τινες
τὴν πόλιν, ἀνατετμήκασί τινες τὰ κλήματα τοῦ
δήμου, ὑποτέτμηται τὰ νεῦρα τῶν πραγμάτων, φορ-
μορραφούμεθα, ἐπὶ τὰ στενά τινες ὥσπερ τὰς βε-
167 λόνας διεύρουσι.” ταῦτα δὲ τί ἐστίν, ὦ κίναδος;
ῥήματα ἢ θαύματα; καὶ πάλιν ὅτε κύκλω περιδινώων
σεαυτὸν ἐπὶ τοῦ βήματος ἔλεγες ὡς ἀντιπράττων
Ἀλεξάνδρῳ “ὁμολογῶ τὰ Λακωνικὰ συστήσαι,
ὁμολογῶ Θετταλοὺς καὶ Περραιβοὺς ἀφιστάναι.”
σὺ γὰρ ἂν κώμην ἀποστήσῃς; σὺ γὰρ ἂν προσέλ-
θοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν ὅπου
κίνδυνος πρόσεστιν; ἀλλ' εἰ μὲν πού χρήματα
ἀναλίσκεται, προσκαθιζήσῃ, πρᾶξι δὲ ἀνδρὺς οὐ

πράξεις· ἐὰν δ' αὐτόματόν τι συμβῆ, προσποιήσῃ καὶ σαυτὸν ἐπὶ τὸ γεγενημένον ἐπιγράψῃς· ἂν δ' ἔλθῃ φόβος τις, ἀποδράσῃ· ἐὰν δὲ θαρρήσωμεν, δωρεὰς αἰτήσεις καὶ χρυσοῖς στεφάνοις στεφανούσθαι.

Ναί, ἀλλὰ δημοτικός ἐστίν. ἐὰν μὲν τοίνυν πρὸς 168
 τὴν εὐφημίαν τῶν λόγων αὐτοῦ ἀποβλέπητε, ἔξαπατηθήσεσθε ὥσπερ καὶ πρότερον· ἐὰν δ' εἰς τὴν φύσιν καὶ τὴν ἀλήθειαν, οὐκ ἔξαπατηθήσεσθε. ἐκείνως δὲ ἀπολάβετε παρ' αὐτοῦ τὸν λόγον. ἐγὼ μὲν μεθ' ὑμῶν λογιούμαι ἃ δεῖ ὑπάρξαι ἐν τῇ φύσει τῷ δημοτικῷ ἀνδρὶ καὶ σώφρονι, καὶ πάλιν ἀντιθήσω ποῖόν τινα εἰκὸς ἐστὶν εἶναι τὸν ὀλιγαρχικὸν ἄνθρωπον καὶ φαῦλον· ὑμεῖς δ' ἀντιθέυτες ἐκάτερα τούτων θεωρήσατ' αὐτόν, μὴ ὀποτέρου τοῦ λόγου ἀλλ' ὀποτέρου τοῦ βίου ἐστίν. οἶμαι τοίνυν ἅπαντας ἂν 169
 ὁμολογήσειν ὑμᾶς τάδε δεῖν ὑπάρξαι τῷ δημοτικῷ, πρῶτον μὲν ἐλεύθερον αὐτὸν εἶναι καὶ πρὸς πατρός καὶ πρὸς μητρός, ἵνα μὴ διὰ τὴν περὶ τὸ γένος ἀτυχίαν δυσμενῆς ἢ τοῖς νόμοις οἱ σώζουσι τὴν δημοκρατίαν, δεύτερον δ' ἀπὸ τῶν προγόνων εὐεργεσίαν τινὰ αὐτῷ πρὸς τὸν δῆμον ὑπάρχειν, ἢ τό γ' ἀναγκαιότατον μηδεμίαν ἔχθραν, ἵνα μὴ βοηθῶν τοῖς τῶν προγόνων ἀτυχήμασι κακῶς ἐπιχειρῆ ποιεῖν τὴν πόλιν. τρίτον σώφρονα καὶ μέτριον χρῆ πεφυκέναι 170
 αὐτὸν πρὸς τὴν καθ' ἡμέραν δίαυταν, ὅπως μὴ διὰ τὴν ἀσέλγειαν τῆς δαπάνης δωροδοκῆ κατὰ τοῦ δήμου, τέταρτον εὐγνώμονα καὶ δυνατὸν εἰπεῖν· καλὸν γάρ τὴν μὲν διάνοιαν προαιρεῖσθαι τὰ βέλτιστα, τὴν δὲ παιδείαν τὴν τοῦ ῥήτορος καὶ τὸν λόγον πείθειν

τοὺς ἀκούοντας· εἰ δὲ μή, τὴν γ' εὐγνωμοσύνην αἰεὶ προτακτέον τοῦ λόγου. πέμπτον ἀνδρείον εἶναι τὴν ψυχὴν, ἵνα μὴ παρὰ τὰ δεινὰ καὶ τοὺς πολέμους ἐγκαταλείπη τὸν δῆμον. τὸν δ' ὀλιγαρχικὸν πάντα δεῖ τὰναντία τούτων ἔχειν· τί γὰρ δεῖ πάλιν διεξιέναι; σκέψασθε δὴ τί τούτων ὑπάρχει Δημοσθένει· ὁ δὲ λογισμὸς ἔστω ἐπὶ πᾶσι δικαίοις.

- 171 Τούτῳ πατὴρ μὲν ἦν Δημοσθένης ὁ Παιανιεύς, ἀνὴρ ἐλεύθερος· οὐ γὰρ δεῖ ψεύδεσθαι· τὰ δ' ἀπὸ τῆς μητρὸς καὶ τοῦ πάππου τοῦ πρὸς μητρὸς πῶς ἔχει αὐτῷ; ἐγὼ φράσω. Γύλων ἦν ἐκ Κεραμέων. οὗτος προδοὺς τοῖς πολεμίοις Νύμφαιον τὸ ἐν τῷ Πόντῳ, τότε τῆς πόλεως ἐχούσης τὸ χωρίον τοῦτο, φυγὰς ἐκ τῆς πόλεως ἐγένετο θανάτου καταγνωσθέντος αὐτοῦ, τὴν κρίσιν οὐχ ὑπομείνας, καὶ ἀφικνεῖται εἰς Βόσπορον, κακεῖ λαμβάνει δωρεὰν παρὰ
- 172 τῶν τυράννων τοὺς ὀνομασμένους Κήπους, καὶ γαμῆ γυναιῖκα πλουσίαν μὲν νῆ Δία καὶ χρυσίον ἐπιφερομένην πολὺ, Σκύθιν δὲ τὸ γένος, ἐξ ἧς γίνονται αὐτῷ θυγατέρες δύο, ἃς ἐκεῖνος δεῦρο μετὰ πολλῶν χρημάτων στείλας συνώκισε τὴν μὲν ἑτέραν ὑτῶδήποτε, ἵνα μὴ πολλοῖς ἀπεχθάνωμαι· τὴν δ' ἑτέραν ἔγημε παριδὼν τοὺς τῆς πόλεως νόμους Δημοσθένης ὁ Παιανιεύς, ἐξ ἧς ὑμῖν ὁ περίεργος καὶ συκοφάντης Δημοσθένης γεγένηται. οὐκοῦν ἀπὸ μὲν τοῦ πάππου τοῦ πρὸς μητρὸς πολέμιος ἂν εἴη τῷ δήμῳ (θάνατον γὰρ αὐτοῦ τῶν προγόνων κατέγνωτε), τὰ δ' ἀπὸ τῆς μητρὸς Σκύθης, βάρβαρος ἑλληνίζων τῇ φωνῇ· ὅθεν
- 173 καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι. Περὶ δὲ τὴν καθ' ἡμέραν δίαιταν τίς ἐστιν; ἐκ τριηράρχου λογο-

γράφος ἀνεφάνη, τὰ πατρῶα καταγελάστως προέμε-
 νος· ἄπιστος δὲ καὶ περὶ ταῦτα δόξας εἶναι καὶ τοὺς
 λόγους ἐκφέρων τοῖς ἀντιδίκους ἀνεπήδησεν ἐπὶ τὸ
 βῆμα· πλείστον δ' ἐκ τῆς πόλεως εἰληφῶς ἀργύριον
 ἐλάχιστα περιεποιήσατο. νῦν μέντοι τὸ βασιλικὸν
 χρυσίον ἐπικέκλυκε τὴν δαπάνην αὐτοῦ, ἔσται δ'
 οὐδὲ τοῦθ' ἰκανόν· οὐδεὶς γὰρ πώποτε πλοῦτος τρό-
 που πονηροῦ περιεγένετο. καὶ τὸ κεφάλαιον, τὸν
 βίον οὐκ ἐκ τῶν ἰδίων προσόδων πορίζεται ἀλλ' ἐκ
 τῶν ὑμετέρων κινδύνων. Περὶ δ' εὐγνωμοσύνην καὶ 174
 λόγου δύναμιν πῶς πέφυκε; δεινῶς λέγειν, κακῶς
 βιῶναι. οὕτω γὰρ κέχρηται καὶ τῷ ἑαυτοῦ σώματι
 καὶ παιδοποιῶ, ὥστ' ἐμὲ μὴ βούλεσθαι λέγειν ἂ
 τούτῳ πέπρακται· ἤδη γὰρ ποτε εἶδον μισηθέντας
 τοὺς τὰ τῶν πλησίον αἰσχρὰ λίαν σαφῶς λέγοντας.
 ἔπειτα τί συμβαίνει τῇ πόλει; οἱ μὲν λόγοι καλοί,
 τὰ δ' ἔργα φαῦλα. Πρὸς δὲ ἀνδρίαν βραχὺς μοι λεί- 175
 πεται λόγος. εἰ μὲν γὰρ ἠρνεῖτο μὴ δειλὸς εἶναι ἢ
 ὑμεῖς μὴ συνήδειτε, διατριβὴν ὁ λόγος ἂν μοι παρ-
 ἔσχεν· ἐπειδὴ δὲ καὶ αὐτὸς ὁμολογεῖ ἐν ταῖς ἐκκλη-
 σίαις καὶ ὑμεῖς σύνιστε, λοιπὸν ὑπομνήσαι τοὺς
 περὶ τούτων κειμένους νόμους. ὁ γὰρ Σόλων ὁ
 παλαιὸς νομοθέτης ἐν τοῖς αὐτοῖς ἐπιτιμίαις ᾤετο
 δεῖν ἐνέχεσθαι τὸν ἀστράτευτον καὶ τὸν λελοιπότα
 τὴν τάξιν καὶ τὸν δειλὸν ὁμοίως· εἰσὶ γὰρ καὶ δειλίας
 γραφαί. καίτοι θαυμάσειεν ἂν τις ὑμῶν εἰ εἰσὶ
 φύσεως γραφαί. εἰσὶν. τίνος ἔνεκα; ἕν' ἕκαστος
 ἡμῶν τὰς ἐκ τῶν νόμων ζημίας φοβούμενος μᾶλλον
 ἢ τοὺς πολεμίους ἀμείνων ἀγωνιστῆς ὑπὲρ τῆς πα-
 τρίδος ὑπάρχη. ὁ μὲν τοίνυν νομοθέτης τὸν ἀστρά- 176

τευτον καὶ τὸν δειλὸν καὶ τὸν λιπόντα τὴν τάξιν ἔξω τῶν περιρραντηρίων τῆς ἀγορᾶς ἐξείργει, καὶ οὐκ ἔῃ στεφανοῦσθαι οὐδ' εἰσιέναι εἰς τὰ ἱερὰ τὰ δημοτελῆ· σὺ δὲ τὸν ἀστεφάνωτον ἐκ τῶν νόμων κελεύεις ἡμᾶς στεφανοῦν, καὶ τῷ σαυτοῦ ψηφίσματι τὸν οὐ προσήκοντα εἰσκαλεῖς τοῖς τραγωδοῖς εἰς τὴν ὀρχήστραν, εἰς τὸ ἱερὸν τοῦ Διονύσου τὸν τὰ ἱερὰ διὰ δειλίαν προδεδωκότα.

Ἵνα δὲ μὴ ἀποπλανῶ ὑμᾶς ἀπὸ τῆς ὑποθέσεως, ἐκεῖνο μέμνησθε ὅταν φῆ δημοτικὸς εἶναι. θεωρεῖτ' αὐτοῦ μὴ τὸν λόγον ἀλλὰ τὸν βίον, καὶ σκοπεῖτε μὴ τίς φησὶν εἶναι ἀλλὰ τίς ἔστιν.

- 177 Ἐπεὶ δὲ στεφάνων ἀνεμνήσθην καὶ δωρεῶν, ἕως ἔτι μέμνημαι, προλέγω ὑμῖν, ἄνδρες Ἀθηναῖοι, εἰ μὴ καταλύσετε τὰς ἀφθόλους ταύτας δωρεὰς καὶ τοὺς εἰκῆ διδομένους στεφάνους, οὐθ' οἱ τιμώμενοι χάριν ὑμῖν εἴσονται οὔτε τὰ τῆς πόλεως πράγματα ἐπανορθωθήσεται· τοὺς μὲν γὰρ πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε, τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε. ὅτι δ' ἀληθῆ λέγω, μεγάλα
- 178 τούτων οἶμαι σημεῖα δείξειν ὑμῖν. εἰ γὰρ τις ὑμᾶς ἐρωτήσῃε πότερον ὑμῖν ἐνδοξοτέρα δοκεῖ ἢ πόλις εἶναι ἐπὶ τῶν νυνὶ καιρῶν ἢ ἐπὶ τῶν προγόνων, ἅπαντες ἂν ὁμολογήσαιτε, ἐπὶ τῶν προγόνων. ἄνδρες δὲ πότερον τότε ἀμείνους ἦσαν ἢ νυνί; τότε μὲν διαφέροντες, νυνὶ δὲ πολλῶ καταδεέστεροι. δωρεαὶ δὲ καὶ στέφανοι καὶ κηρύγματα καὶ σιτήσεις ἐν πρυτανείῳ πότερον τότε ἦσαν πλείους ἢ νυνί; τότε μὲν ἦν σπάνια τὰ καλὰ παρ' ἡμῖν καὶ τὸ τῆς ἀρετῆς ὄνομα τίμιον· νῦν δ' ἤδη καταπέπλυται τὸ πρᾶγμα,

καὶ τὸ στεφανοῦν ἐξ ἔθους ἄλλ' οὐκ ἐκ προνοίας
ποιεῖσθε. οὐκ οὖν ἄτοπον οὕτως διαλογιζομένοις 179
τὰς μὲν δωρεὰς νῦν πλείους εἶναι, τὰ δὲ πράγματα
τῆς πόλεως τότε μᾶλλον ἢ νῦν ἰσχύειν, καὶ τοὺς
ἄνδρας νῦν μὲν χεῖρους εἶναι, τότε δ' ἀμείνους; ἐγὼ
δὲ τοῦθ' ὑμᾶς ἐπιχειρήσω διδάσκειν. οἴεσθ' ἂν ποτε
ὦ Ἀθηναῖοι ἐβελήσαί τινα ἐπασκεῖν εἰς τὰ Ὀλύμπια
ἢ εἰς ἄλλον τιὰ τῶν στεφανιτῶν ἀγῶνων παγκρά-
τιον ἢ καὶ ἄλλο τι τῶν βαρυτέρων ἄθλων, εἰ ὁ στέ-
φανος ἐδίδοτο μὴ τῷ κρατίστῳ ἀλλὰ τῷ διαπραξ-
αμένῳ; οὐδεὶς ἂν ποτ' ἠθέλησεν ἐπασκεῖν. νῦν δ' οἴ- 180
μαι διὰ τὸ σπάνιον καὶ τὸ περιμάχητον καὶ τὸ καλὸν
καὶ τὸ ἀείμνηστον ἐκ τῆς νίκης ἐθέλουσί τινες τὰ
σώματα παρακαταθέμενοι καὶ τὰς μεγίστας ταλαι-
πωρίας ὑπομείναντες διακινδυνεύειν. ὑπολάβετε
τοίνυν ὑμᾶς αὐτοὺς εἶναι ἀγωνοθέτας πολιτικῆς ἀρε-
τῆς, κάκεῖνο ἐκλογίσασθε, ὅτι εἰ μὲν τὰς δωρεὰς
ὀλίγοις καὶ ἀξίοις καὶ κατὰ τοὺς νόμους διδώτε,
πολλοὺς ἀγωνιστὰς ἔξετε τῆς ἀρετῆς, εἰ δὲ τῷ
βουλομένῳ καὶ τοῖς διαπραξαμένοις χαρίζησθε, καὶ
τὰς ἐπιεικεῖς φύσεις διαφθερεῖτε. Ὅτι δὲ ὀρθῶς 181
λέγω, ἔτι μικρῷ σαφέστερον ὑμᾶς βούλομαι διδάξαι.
πότερον ὑμῖν ἀμείνων ἀνὴρ εἶναι δοκεῖ Θεμιστοκλῆς
ὁ στρατηγῆσας ὅτε τῇ Σαλαμῖνι ναυμαχίᾳ τὸν Πέρ-
σιν ἐνικᾶτε, ἢ Δημοσθένης ὁ τὴν τάξιν λιπῶν;
Μιλτιάδης δὲ ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρ-
βάρους νικῆσας, ἢ οὗτος; ἔτι δ' οἱ ἀπὸ Φυλῆς φεύ-
γοντα τὸν δῆμον καταγαγόντες; Ἀριστείδης δ' ὁ
δίκαιος, ὁ τὴν ἀνόμοιον ἔχων ἐπωνυμίαν Δημο-
σθένει; ἀλλ' ἔγωγε μὰ τοὺς θεοὺς τοὺς Ὀλυμπίους 182

οὐδ' ἐν ταῖς αὐταῖς ἡμέραις ἄξιον ἠγοῦμαι μεμνη-
σθαι τοῦ θηρίου τούτου καὶ ἐκείνων τῶν ἀνδρῶν.
ἐπιδειξάτω τοίνυν Δημοσθένης ἐν τῷ αὐτοῦ λόγῳ εἴ-
που γέγραπται τῶν ἀνδρῶν τούτων στεφανώσαι.
ἀχάριστος ἄρ' ἦν ὁ δῆμος; οὐκ, ἀλλὰ μεγαλόφρων,
κἀκεῖνοί γε οἱ μὴ τετιμημένοι τῆς πόλεως ἄξιοι· οὐ
γὰρ ᾤοντο δεῖν ἐν τοῖς γράμμασι τιμᾶσθαι ἀλλ' ἐν τῇ
μνήμῃ τῶν εὐπεπουθότων, ἢ ἀπ' ἐκείνου τοῦ χρόνου
μέχρι τῆσδε τῆς ἡμέρας ἀθάνατος οὐσα διαμένει. δω-
ρεὰς δὲ τίνας ἐλάμβανον; ὧν ἄξιόν ἐστι μνησθῆναι.

- 183 Ἦσαν τινες κατὰ τοὺς τότε καιροὺς οἱ πολὺν
πόνον ὑπομείναντες καὶ μεγάλους κινδύνους ἐπὶ τῷ
Στρυμόνι ποταμῷ ἐνίκων μαχόμενοι Μήδους· οὗτοι
δεῦρο ἀφικόμενοι τὸν δῆμον ἤτησαν δωρεάν, καὶ
ἔδωκεν αὐτοῖς ὁ δῆμος τιμὰς μεγάλας, ὡς τότε ἔδοκει,
τρῆς λιθίνους Ἐρμᾶς στήσαι ἐν τῇ στοᾷ τῇ τῶν
Ἐρμῶν, ἐφ' ᾧτε μὴ ἐπιγράφειν τὰ ὀνόματα τὰ
ἑαυτῶν, ἵνα μὴ τῶν στρατηγῶν ἀλλὰ τοῦ δήμου
184 δοκῆ εἶναι τὸ ἐπίγραμμα. "Ὅτι δ' ἀληθῆ λέγω, ἐξ
αὐτῶν τῶν ποιημάτων εἴσεσθε. ἐπιγέγραπται γὰρ
ἐπὶ τῷ μὲν πρώτῳ τῶν Ἐρμῶν

ἦν ἄρα κἀκεῖνοι ταλακάρδιοι, οἳ ποτε Μήδων
παισὶν ἐπ' Ἡϊόνι, Στρυμόνος ἀμφὶ ροᾶς,
λιμὸν τ' αἴθωνα κρατερόν τ' ἐπάγοντες Ἄρῃα
πρῶτοι δυσμενέων εὐρον ἀμηχανίην.

ἐπὶ δὲ τῷ δευτέρῳ

ἠγεμόνεσσι δὲ μισθὸν Ἀθηναῖοι τάδ' ἔδωκαν
ἀντ' εὐεργεσίης καὶ μεγάλης ἀρετῆς.
μῦλλον τις τάδ' ἰδὼν καὶ ἐπεσσομένων ἐθελήσει
ἀμφὶ περὶ ξυνοῖς πράγμασι μόχθον ἔχειν.

ἐπὶ δὲ τῷ τρίτῳ ἐπιγέγραπται Ἑρμῇ

185

ἐκ ποτε τῆσδε πόλης ἄμ' Ἀτρείδῃσι Μενεσθεὺς

ἠγείτο ζάθειον Τρωικὸν ἄμ πεδίον,

ὄν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα χαλκοχιτώνω

κοσμητῆρα μάχης ἕξοχον ἄνδρα μολεῖν.

οὕτως οὐδὲν ἀεικὲς Ἀθηναίοισι καλεῖσθαι

κοσμητὰς πολέμου τ' ἄμφι καὶ ἠγορέης.

ἔστι που τὸ τῶν στρατηγῶν ὄνομα; οὐδαμοῦ, ἀλλὰ τὸ τοῦ δήμου.

Προσέλθετε δὴ τῇ διανοίᾳ καὶ εἰς τὴν στοὰν τὴν 186
 ποικίλῃν· ἀπάντων γὰρ ὑμῖν τῶν καλῶν ἔργων τὰ
 ὑπομνήματα ἐν τῇ ἀγορᾷ ἀνάκειται. τί οὖν ἔστιν,
 ὦ Ἀθηναῖοι, ὃ ἐγὼ λέγω; ἐνταῦθα ἢ ἐν Μαραθῶνι
 μάχῃ γέγραπται. τίς οὖν ἦν ὁ στρατηγός; οὕτωσὶ
 μὲν ἐρωτηθέντες ἕπαντες ἀποκρίναισθε ἂν ὅτι Μιλ-
 τιάδης, ἐκεῖ δὲ οὐκ ἐπιγέγραπται. πῶς; οὐκ ἤτησε
 τὴν δωρεὰν ταύτην; ἤτησεν, ἀλλ' ὁ δῆμος οὐκ ἔδω-
 κεν, ἀλλ' ἀντὶ τοῦ ὀνόματος συνεχώρησεν αὐτῷ
 πρώτῳ γραφῆναι, παρακαλοῦντι τοὺς στρατιώτας.
 Ἐν τοίνυν τῷ Μητρώῳ παρὰ τὸ βουλευτήριον, ἦν 187
 ἔδοτε δωρεὰν τοῖς ἀπὸ Φυλῆς φεύγοντα τὸν δῆμον
 καταγαγοῦσιν, ἔστιν ἰδεῖν. ἦν μὲν γὰρ ὁ τὸ ψή-
 φισμα γράψας καὶ νικήσας Ἀρχῖνος ὁ ἐκ Κοίλης,
 εἰς τῶν καταγαγόντων τὸν δῆμον, ἔγραψε δὲ πρῶτον
 μὲν αὐτοῖς εἰς θυσίαν καὶ ἀναθήματα δοῦναι χιλίας
 δραχμὰς (καὶ τοῦτ' ἐστὶν ἕλαπτον ἢ δέκα δραχμαὶ
 κατ' ἄνδρα ἕκαστον), ἔπειτα κελεύει στεφανοῦσθαι
 θαλλοῦ στεφάνῳ αὐτῶν ἕκαστον, ἀλλ' οὐ χρυσῷ·
 τότε μὲν γὰρ ἦν ὁ τοῦ θαλλοῦ στέφανος τίμιος, νυνὶ
 δὲ καὶ ὁ χρυσοῦς καταπεφρόνηται. καὶ οὐδὲ τοῦτο

εἰκῆ πρᾶξαι κελεύει, ἀλλ' ἀκριβῶς τὴν βουλὴν
 σκεψαμένην ὅσοι αὐτῶν ἐπὶ Φυλῆ ἐπολιορκήθησαν,
 ὅτε Λακεδαιμόνιοι καὶ οἱ τριάκοντα προσέβαλλον
 τοῖς καταλαβοῦσι Φυλὴν, οὐχ ὅσοι τὴν τάξιν ἔλιπον
 188 ἐν Χαιρωνείᾳ τῶν πολεμίων ἐπιόντων. Ὅτι δ'
 ἀληθῆ λέγω, ἀναγνώσεται ὑμῖν τὸ ψήφισμα.

ΨΗΦΙΣΜΑ ΠΕΡΙ ΔΩΡΕΑΣ ΤΟΙΣ ΑΠΟ ΦΤΛΗΣ.

Παρανάγνωθι καὶ ὃ γέγραφε Κτησιφῶν Δημο-
 σθένει τῷ τῶν μεγίστων κακῶν αἰτίῳ.

ΨΗΦΙΣΜΑ.

Τούτῳ τῷ ψηφίσματι ἐξαλείφεται ἡ τῶν κατα-
 γαγόντων τὸν δῆμον δωρεά, εἰ τοῦτ' ἔχει καλῶς,
 ἐκείνο αἰσχρῶς· εἰ ἐκείνοι κατ' ἀξίαν ἐτιμήθησαν,
 οὗτος ἀνάξιος ὧν στεφανοῦται.

189 Καίτοι πυνθάνομαί γ' αὐτὸν μέλλειν λέγειν ὡς
 οὐ δίκαια ποιῶ παραβάλλων αὐτῷ τὰ τῶν προγόνων
 ἔργα· οὐδὲ γὰρ Φιλάμμωνά φησι τὸν πύκτην Ὀλυμ-
 πίασι στεφανωθῆναι νικήσαντα Γλαῦκον τὸν πα-
 λαιὸν ἐκείνου πύκτην, ἀλλὰ τοὺς καθ' ἑαυτὸν ἀγω-
 νιστάς, ὥσπερ ὑμᾶς ἀγνοοῦντας ὅτι τοῖς μὲν πύκταις
 ἐστὶν ὁ ἀγὼν πρὸς ἀλλήλους, τοῖς δ' ἀξιούσι στεφ-
 ανοῦσθαι πρὸς αὐτὴν τὴν ἀρετὴν ἧς καὶ ἔνεκα στεφ-
 ανοῦνται. δεῖ γὰρ τὸν κήρυκα ἀψευδεῖν, ὅταν τὴν
 ἀνάρρησιν ἐν τῷ θεάτρῳ ποιῆται πρὸς τοὺς Ἕλληνας.
 μὴ οὖν ἡμῖν ὡς Παταικίωνος ἄμεινον πεπολίτευσαι
 διέξιθι, ἀλλ' ἐφικόμενος τῆς ἀνδραγαθίας, οὕτω τὰς
 χάριτας τὸν δῆμον ἀπαίτει.

Ἴνα δὲ μὴ ἀποπλανῶ ὑμᾶς ἀπὸ τῆς ὑποθέσεως, 190
 ἀναγνώσεται ὑμῖν ὁ γραμματεὺς τὸ ἐπίγραμμα δ'
 ἐπιγέγραπται τοῖς ἀπὸ Φυλῆς τὸν δῆμον καταγα-
 γούσιν.

ΕΠΙΓΡΑΜΜΑ.

τούσδ' ἀρετῆς ἔνεκα στεφάνοις ἐγέραιρε παλαίχθων
 δῆμος Ἀθηναίων, οἳ ποτε τοὺς ἀδίκους
 θεσμοῖς ἄρξαντας πρῶτοι πόλεως καταπαύειν
 ἤρξαν, κίνδυνον σώμασιν ἀράμενοι.

Ἵτι τοὺς παρὰ τοὺς νόμους ἄρξαντας κατέλυσαν, 191
 διὰ τοῦτ' αὐτοὺς φησιν ὁ ποιητῆς τιμηθῆναι· ἔναυ-
 λον γὰρ ἦν ἔτι τότε πᾶσιν ὅτι τηνικαῦτα ὁ δῆμος
 κατελύθη, ἐπειδὴ τινες τὰς γραφὰς τῶν παρανόμων
 ἀνεῖλον. καὶ γάρ τοι, ὡς ἐγὼ τοῦ πατρὸς τοῦ ἔμαυ-
 τοῦ ἐπυνθανόμην, ὃς ἔτη βιοὺς ἐνενήκοντα καὶ πέντε
 ἐτελεύτησεν, ἀπάντων μετασχὼν τῶν πόνων τῆ
 πόλει, ὃς πολλάκις πρὸς ἐμὲ διεξῆει ἐπὶ σχολῆς·
 ἔφη γάρ, ὅτε ἀρτίως κατεληλύθει ὁ δῆμος, εἴ τις
 εἰσίοι γραφὴν παρανόμων εἰς δικαστήριον, εἶναι
 ὅμοιον τὸ ὄνομα καὶ τὸ ἔργον. τί γάρ ἐστιν ἀνο-
 σιώτερον ἀνδρὸς παράνομα λέγοντος καὶ πράττου-
 τος; καὶ τὴν ἀκρόασιν, ὡς ἐκείνος ἀπήγγελλεν, οὐ 192
 τὸν αὐτὸν τρόπον ἐποιοῦντο ὥσπερ νῦν γίνεται, ἀλλ'
 ἦσαν πολὺ χαλεπώτεροι οἱ δικασταὶ τοῖς τὰ παρά-
 νομα γράφουσιν αὐτοῦ τοῦ κατηγοροῦ, καὶ πολλάκις
 ἀνεπίδιζον τὸν γραμματέα καὶ ἐκέλευον πάλιν ἀνα-
 γινώσκειν τοὺς νόμους καὶ τὸ ψήφισμα, καὶ ἠλίσ-
 κοντο οἱ παράνομα γράφοντες οὐκ εἰ πάντα παρα-
 πηδήσαιεν τοὺς νόμους, ἀλλ' εἰ μίαν μόνον συλλα-

βῆν παραλλάξαιεν. τὸ δὲ νυνὶ γινόμενον πρᾶγμα ὑπερκαταγέλαστόν ἐστιν· ὁ μὲν γὰρ γραμματεὺς ἀναγινώσκει τὸ παράνομον, οἱ δὲ δικασταὶ ὡσπερ ἐπώδην ἢ ἀλλότριόν τι πρᾶγμα ἀκροώμενοι πρὸς

193 ἐτέρῳ τινὶ τὴν γνώμην ἔχουσιν. ἤδη δ' ἐκ τῶν τεχνῶν τῶν Δημοσθένους αἰσχρὸν ἔθος ἐν τοῖς δικαστηρίοις παραδέχεσθε. μετενήνεκται γὰρ τὰ τῆς πόλεως δίκαια· ὁ μὲν γὰρ κατήγορος ἀπολογεῖται, ὁ δὲ φεύγων τὴν γραφὴν κατηγορεῖ, οἱ δὲ δικασταὶ ἐνίοτε ὧν μὲν εἰσι κριταὶ ἐπιλανθάνονται, ὧν δ' οὐκ εἰσὶ δικασταί, περὶ τούτων ἀναγκάζονται τὴν ψῆφον φέρειν. λέγει δὲ ὁ φεύγων, ἂν ἄρα ποθ' ἄψηται τοῦ πράγματος, οὐχ ὡς ἔνομα γέγραφεν, ἀλλ' ὡς ἤδη ποτὲ καὶ πρότερον ἕτερος τοιαῦτα γράψας ἀπέφυγεν·

194 ἐφ' ᾧ καὶ νυνὶ μέγα φρονεῖν ἀκούω Κτησιφῶντα. ἐτόλμα δ' ἐν ὑμῖν ποτε σεμνύνεσθαι Ἀριστοφῶν ἐκεῖνος ὁ Ἀζημιεὺς λέγων ὅτι γραφὰς παρανόμων πέφευγεν ἑβδομήκοντα καὶ πέντε. ἀλλ' οὐχὶ ὁ Κέφαλος ὁ παλαιὸς ἐκεῖνος, ὁ δοκῶν δημοτικώτατος γεγονέναι, οὐχ οὕτως, ἀλλ' ἐπὶ τοῖς ἐναυτίοις ἐφιλοτιμεῖτο, λέγων ὅτι πλείστα πάντων γεγραφῶς ψηφίσματα οὐδεμίαν πώποτε γραφὴν πέφευγε παρανόμων, καλῶς (οἶμαι) σεμνυνόμενος. ἐγράφοντο γὰρ ἀλλήλους παρανόμων οὐ μόνον οἱ διαπολιτευόμενοι, ἀλλὰ καὶ οἱ φίλοι τοὺς φίλους, εἴ-τι ἕξαμαρτάνοιεν

195 εἰς τὴν πόλιν. ἐκεῖθεν δὲ τοῦτο γνώσεσθε. Ἀρχῖνος γὰρ ὁ ἐκ Κοίλης ἐγράψατο παρανόμων Θρασύβουλον τὸν Στειριάα γράψαντά τι παρὰ τοὺς νόμους, ἕνα τῶν συγκατελθόντων αὐτῷ ἀπὸ Φυλῆς, καὶ εἶλε νεωστὶ γεγενημένων αὐτῷ τῶν εὐεργεσιῶν, ἃς οὐχ

ὑπελογίσαντο οἱ δικασταί ἡγοῦντο γάρ, ὥσπερ τότε
 αὐτοὺς φεύγοντας ἀπὸ Φυλῆς Θρασύβουλος κατή-
 γαγεν, οὕτω νῦν μένοντας ἐξελαύνειν παρὰ τοὺς νό-
 μους γράφοντά τι. ἀλλ' οὐ νῦν, ἀλλὰ πᾶν τοῦναν- 196
 τίον γίνεται· οἱ γὰρ ἀγαθοὶ στρατηγοὶ καὶ τῶν τὰς
 σιτήσεις τινὲς εὐρημένων ἐν τῷ πρυτανείῳ ἐξαιτοῦν-
 ται τὰς γραφὰς τῶν παρανόμων, οὓς ὑμεῖς ἀχαρίσ-
 τους εἶναι δικαίως ἂν ὑπολαμβάνοιτε· εἰ γάρ τις ἐν
 δημοκρατίᾳ τετιμημένος, ἐν τοιαύτῃ πολιτείᾳ ἦν οἱ
 θεοὶ καὶ οἱ νόμοι σώζουσι, τολμᾷ βοηθεῖν τοῖς παρά-
 νομα γράφουσι, καταλύει τὴν πολιτείαν ὑφ' ἧς τετί-
 μηται. τίς οὖν ἀποδέδεικται λόγος ἀνδρὶ συνηγόρῳ 197
 δικαίῳ καὶ σώφρονι; ἐγὼ λέξω. εἰς τρία μέρη διαι-
 ρεῖται ἡ ἡμέρα, ὅταν εἰσὶν γραφὴ παρανόμων εἰς τὸ
 δικαστήριον. ἐγχεῖται γὰρ τὸ μὲν πρῶτον ὕδωρ τῷ
 κατηγόρῳ καὶ τοῖς νόμοις καὶ τῇ δημοκρατίᾳ, τὸ δὲ
 δεύτερον ὕδωρ τῷ τὴν γραφὴν φεύγοντι καὶ τοῖς εἰς
 αὐτὸ τὸ πρᾶγμα λέγουσιν· ἐπειδὴν δὲ τῇ πρώτῃ
 ψήφῳ μὴ λυθῇ τὸ παράνομον, ἤδη τὸ τρίτον ὕδωρ
 ἐγχεῖται τῇ τιμῇσι καὶ τῷ μεγέθει τῆς ὀργῆς τῆς
 ὑμετέρας· ὅστις μὲν οὖν ἐν τῇ τιμῇσι τὴν ψήφον 198
 αἰτεῖ, τὴν ὀργὴν τὴν ὑμετέραν παραιτεῖται· ὅστις δ'
 ἐν τῷ πρώτῳ λόγῳ τὴν ψήφον αἰτεῖ, ὄρκον αἰτεῖ,
 νόμον αἰτεῖ, δημοκρατίαν αἰτεῖ, ὧν οὔτε αἰτῆσαι
 οὐδὲν ὅσιον οὐδενὶ οὐτ' αἰτηθέντα ἑτέρῳ δοῦναι.
 κελεύσατε οὖν αὐτούς, ἐάσαντας ὑμᾶς τὴν πρώτην
 ψήφον κατὰ τοὺς νόμους διενεγκεῖν, ἀπαντᾶν εἰς τὴν
 τίμησιν. ὅλως δ' ἔγωγε, ὦ Ἀθηναῖοι, ὀλίγου δέω 199
 εἰπεῖν ὡς καὶ νόμον δεῖ τεθῆναι ἐπὶ ταῖς γραφαῖς
 μόνου τῶν παρανόμων, μὴ ἐξεῖναι μήτε τῷ κατηγόρῳ

συνηγόρους παρασχέσθαι μήτε τῷ τὴν γραφὴν τῶν
 παρανόμων φεύγοντι. οὐ γὰρ ἀοριστόν ἐστι τὸ
 δίκαιον, ἀλλ' ὠρισμένον τοῖς νόμοις τοῖς ὑμετέροις.
 ὥσπερ γὰρ ἐν τῇ τεκτονικῇ, ὅταν εἰδέναί βουλώμεθα
 τὸ ὀρθὸν καὶ τὸ μή, τὸν κανόνα προσφέρομεν ᾧ δια-
 200 γινώσκεται, οὕτω καὶ ἐν ταῖς γραφαῖς τῶν παρα-
 νόμων παράκειται κανὼν τοῦ δικαίου τουτὶ τὸ σανί-
 διον, καὶ τὸ ψήφισμα καὶ οἱ παραγεγραμμένοι νόμοι.
 ταῦτα συμφωνοῦντα ἀλλήλοις ἐπιδείξας κατάβαινε
 καὶ τί δεῖ σε Δημοσθένην παρακαλεῖν; ὅταν δ'
 ὑπερπηδήσας τὴν δικαίαν ἀπολογίαν παρακαλῆς
 κακοῦργου ἀνθρώπου καὶ τεχνίτην λόγων, κλέπτεις
 τὴν ἀκρόασιν, βλάπτεις τὴν πόλιν, καταλύεις τὴν
 δημοκρατίαν.

201 Τίς οὖν ἐστὶν ἀποτροπὴ τῶν τοιούτων λόγων;
 ἐγὼ ἐρῶ. ἐπειδὴν προσελθὼν ἐνταυθοῖ Κτησιφῶν
 διεξέλεθ' πρὸς ὑμᾶς τοῦτο δὴ τὸ συντεταγμένον αὐτῷ
 προοίμιον, ἔπειτ' ἐνδιατρίβη καὶ μὴ ἀπολογῆται,
 ὑπομνήσατ' αὐτὸν ἄνευ θορύβου τὸ σανίδιον λαβεῖν
 καὶ τοὺς νόμους τῷ ψηφίσματι παραναγνῶναι. ἐὰν
 δὲ μὴ προσποιῆται ὑμῶν ἀκούειν, μηδὲ ὑμεῖς ἐκείνου
 ἐθέλετε ἀκούειν· οὐ γὰρ τῶν φευγόντων τὰς οὐ δι-
 202 καίας ἀπολογίας εἰσεληλύθατε ἀκροασόμενοι, ἀλλὰ
 τῶν ἐθελόντων δικαίως ἀπολογεῖσθαι. ἐὰν δ' ὑπερ-
 πεηδήσας τὴν δικαίαν ἀπολογίαν Δημοσθένην παρα-
 καλῆ, μάλιστα μὲν μὴ προσδέχεσθε κακοῦργου ἀν-
 θρώπου, οἴομενον ῥήμασι τοὺς νόμους ἀναιρήσειν,
 μηδ' ἐν ἀρετῇ τοῦθ' ὑμῶν μηδεὶς καταλογιζέσθω, ὃς
 ἂν ἐπανερομένου Κτησιφῶντος “ἢ καλέσω Δημο-
 σθένην;” πρῶτος ἀναβοήσῃ “κάλει, κάλει.” ἐπὶ

σαυτὸν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τὴν δημο-
 κρατίαν καλεῖς. ἂν δ' ἄρα ὑμῖν δόξη ἀκούειν, ἀξιώσατε
 τὸν Δημοσθένην τὸν αὐτὸν τρόπον ἀπολογεῖσθαι
 ὄνπερ καγὼ κατηγόρηκα. ἐγὼ δὲ πῶς κατηγόρηκα; 203
 ἵνα καὶ ὑπομνήσω ὑμᾶς. οὔτε τὸν ἴδιον βίον τὸν
 Δημοσθένους πρότερον διεξῆλθον οὔτε τῶν δημοσίων
 ἀδικημάτων οὐδενὸς πρότερον ἐμνήσθην, ἄφθονα δή-
 που καὶ πολλὰ ἔχων λέγειν· ἢ πάντων γ' ἂν εἶην
 ἀπορώτατος· ἀλλὰ πρῶτον μὲν τοὺς νόμους ἐπέδειξα
 ἀπαγορεύοντας μὴ στεφανοῦν τοὺς ὑπευθύνους, ἔπειτα
 τὸν ῥήτορα ἐξήλεγξα γράψαντα Δημοσθένην ὑπεύ-
 θυνον ὄντα στεφανοῦν οὐδὲν προβαλλόμενον, οὐδὲ
 προσεγγράψαντα “ἐπειδὴν δῶ τὰς εὐθύνας,” ἀλλὰ
 παντελῶς καὶ ὑμῶν καὶ τῶν νόμων καταπεφρονηκότα·
 καὶ τὰς ἐσομένας πρὸς ταῦτα προφάσεις εἶπον, ἃς
 ἀξιῶ καὶ ὑμᾶς διαμνημονεύειν. δεύτερον δ' ὑμῖν διεξ-
 ῆλθον τοὺς περὶ τῶν κηρυγμάτων νόμους, ἐν οἷς 204
 διαρρήδη ἀπείρηται τὸν ὑπὸ τοῦ δήμου στεφανού-
 μενον μὴ κηρύττεσθαι ἔξω τῆς ἐκκλησίας· ὁ δὲ ῥήτωρ
 ὁ φεύγων τὴν γραφὴν οὐ τοὺς νόμους μόνον παρα-
 βέβηκεν ἀλλὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ
 τὸν τόπον, κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ
 θεάτρῳ τὴν ἀνάρρησιν γίνεσθαι, οὐδ' ἐκκλησιαζόντων
 Ἀθηναίων ἀλλὰ μελλόντων τραγωδῶν εἰσιέναι.
 ταῦτα δ' εἰπὼν μικρὰ μὲν περὶ τῶν ἰδίων εἶπον, τὰ
 δὲ πλείστα περὶ τῶν δημοσίων ἀδικημάτων. οὕτω 205
 δὴ καὶ τὸν Δημοσθένην ἀξιώσατε ἀπολογεῖσθαι πρὸς
 τὸν τῶν ὑπευθύνων νόμον πρῶτον καὶ τὸν περὶ τῶν
 κηρυγμάτων δεύτερον, τρίτον δὲ τὸ μέγιστον λέγω,
 ὡς οὐδὲ ἄξιός ἐστι τῆς δωρεᾶς. εἰάν δ' ὑμῶν δέηται

συγχωρήσαι αὐτῷ περὶ τῆς τάξεως τοῦ λόγου, κατ-
 επαγγελόμενος ὡς ἐπὶ τῇ τελευτῇ τῆς ἀπολογίας
 λύσει τὸ παράνομον, μὴ συγχωρεῖτε, μηδ' ἀγνοεῖθ'
 ὅτι πάλαισμα τοῦτ' ἐστὶ δικαστηρίου οὐ γὰρ εἰσαυθίς
 ποτε βούλεται πρὸς τὸ παράνομον ἀπολογεῖσθαι,
 ἀλλ' οὐδὲν ἔχων δίκαιον εἰπεῖν ἐτέρων παρεμβολῇ
 πραγμάτων εἰς λήθην ὑμᾶς βούλεται τῆς κατηγορίας
 206 ἐμβαλεῖν. ὥσπερ οὖν ἐν τοῖς γυμνικοῖς ἀγῶσιν ὁρᾶτε
 τοὺς πύκτας περὶ τῆς στάσεως ἀλλήλοις διαγωνιζο-
 μένους, οὕτω καὶ ὑμεῖς ὅλην τὴν ἡμέραν ὑπὲρ τῆς
 πόλεως περὶ τῆς τάξεως αὐτῷ τοῦ λόγου μάχεσθε,
 καὶ μὴ ἔατε αὐτὸν ἔξω τοῦ παρανόμου περιίστασθαι,
 ἀλλ' ἐγκαθήμενοι καὶ ἐνεδρεύοντες ἐν τῇ ἀκροάσει
 εἰσελαύνετε αὐτὸν εἰς τοὺς τοῦ πράγματος λόγους,
 207 καὶ τὰς ἐκτροπὰς αὐτοῦ τῶν λόγων ἐπιτηρεῖτε. ἀλλ'
 ἂ δὴ συμβήσεται ὑμῖν, εἰ ἐν τούτῳ τὸν τρόπον τὴν
 ἀκροάσιν ποιῆσθε, ταῦθ' ὑμῖν ἤδη δίκαιός εἰμι προ-
 ειπεῖν. ἐπεισάξει γὰρ τὸν γόητα καὶ βαλαντιοτόμον
 καὶ διατετμηκότα τὴν πολιτείαν. οὗτος κλαίει μὲν
 ῥᾶον ἢ ἄλλοι γελῶσιν, ἐπιιορκεῖ δὲ πάντων προχειρό-
 τατα· οὐκ ἂν θαυμάσαιμι δὲ εἰ μεταβαλλόμενος τοῖς
 ἔξω περιεστηκόσι λαιδορήσεται, φάσκων τοὺς μὲν
 ὀλιγαρχικούς ὑπ' αὐτῆς τῆς ἀληθείας διηριθμημένους
 ἦκειν πρὸς τὸ τοῦ κατηγοροῦ βῆμα, τοὺς δὲ δημο-
 208 τικούς πρὸς τὸ τοῦ φεύγοντος· ὅταν δὴ ταῦτα λέγη,
 πρὸς μὲν τοὺς στασιαστικούς λόγους ἐκείνο αὐτῷ
 ὑποβάλλετε “ὦ Δημόσθενες, εἰ σοὶ ἦσαν ὅμοιοι οἱ
 ἀπὸ Φυλῆς φεύγοντα τὸν δῆμον καταγαγόντες, οὐκ
 ἂν ποθ' ἢ δημοκρατία κατέστη. νῦν δὲ ἐκείνοι μὲν
 μεγάλων κακῶν συμβάντων ἔσωσαν τὴν πόλιν τὸ

κάλλιστον ἐκ παιδείας ῥῆμα φθειγξάμενοι, μὴ μνησι-
 κακεῖν· σὺ δὲ ἔλκοποιεῖς, καὶ μᾶλλον σοι μέλει τῶν
 αὐθημερὸν λόγων ἢ τῆς σωτηρίας τῆς πόλεως.” ὅταν
 δ' ἐπίορκος ὢν εἰς τὴν διὰ τῶν ὄρκων πίστιν κατα-
 φυγάνη, ἐκεῖνο ἀπομνημονεύσατε αὐτῷ, ὅτι τῷ
 πολλάκις μὲν ἐπίορκοῦντι ἀεὶ δὲ πρὸς τοὺς αὐτοὺς
 μεθ' ὄρκων ἀξιοῦντι πιστεῦεσθαι δυοῖν θάτερον
 ὑπάρξαι δεῖ, ὢν οὐδέτερόν ἐστι Δημοσθένει ὑπάρχον,
 ἢ τοὺς θεοὺς καινοὺς ἢ τοὺς ἀκροατὰς μὴ τοὺς αὐτοὺς.
 περὶ δὲ τῶν δακρύων καὶ τοῦ τόνου τῆς φωνῆς, ὅταν 209
 ὑμᾶς ἐπερωτᾷ “ ποῖ φύγω, ἄνδρες Ἀθηναῖοι; περι-
 γράψατέ με ἐκ τῆς πολιτείας· οὐκ ἔστιν ὅποι ἀνα-
 πτήσομαι,” ἀνθυποβάλλετε αὐτῷ “ ὁ δὲ δῆμος ὁ Ἀθη-
 ναίων ποῖ καταφύγη, Δημόσθηνες; πρὸς ποίαν συμ-
 μάχων παρασκευήν; πρὸς ποῖα χρήματα; τί προ-
 βαλλόμενος ὑπὲρ τοῦ δήμου πεπολίτευσαι; ἀ μὲν
 γὰρ ὑπὲρ σεαυτοῦ βεβούλευσαι, ἅπαντες ὁρῶμεν
 ἐκλιπῶν μὲν τὸ ἄστυ οὐκ οἰκεῖς, ὡς δοκεῖς, ἐν Πει-
 ραιεῖ, ἀλλ' ἐξορμεῖς ἐκ τῆς πόλεως, ἐφόδια δὲ πε-
 πόρισαι τῇ σαυτοῦ ἀνανδρίᾳ τὸ βασιλικὸν χρυσίον
 καὶ τὰ δημόσια δωροδοκῆματα.” ὅλως δὲ τί τὰ δά- 210
 κρυα; τίς ἢ κραυγῆ; τίς ὁ τόνος τῆς φωνῆς; οὐχ ὁ
 μὲν τὴν γραφὴν φεύγων ἐστὶ Κτησιφῶν, ὁ δ' ἀγὼν
 οὐκ ἀτίμητος σὺ δ' οὔτε περὶ τῆς οὐσίας οὔτε περὶ
 τοῦ σώματος οὔτε περὶ τῆς ἐπιτιμίας ἀγωνίζῃ; ἀλλὰ
 περὶ τίνος ἐστὶν αὐτῷ ἢ σπουδῆ; περὶ χρυσῶν στε-
 φάνων καὶ κηρυγμάτων ἐν τῷ θεάτρῳ παρὰ τοὺς
 νόμους· ὃν ἐχρῆν, εἰ καὶ μαυεῖς ὁ δῆμος ἢ τῶν καθε- 211
 στηκότων ἐπιλελησμένος ἐπὶ τοιαύτης ἀκαιρίας ἐβού-
 λετο στεφανοῦν αὐτόν. παρελθόντα εἰς τὴν ἐκκλη-

- σίαν εἰπεῖν “ ἄνδρες Ἀθηναῖοι, τὸν μὲν στέφανον δέχομαι, τὸν δὲ καιρὸν ἀποδοκιμάζω ἐν ᾧ τὸ κήρυγμα γίνεται· οὐ γὰρ δεῖ ἐφ’ οἷς ἡ πόλις ἐπένηθη καὶ ἐκείρατο, ἐπὶ τούτοις ἐμὲ στεφανοῦσθαι.” ἀλλ’ οἶμαι, ταῦτα μὲν ἂν εἴποι ἀνὴρ ὄντως βεβιωκῶς μετ’ ἀρετῆς· ἃ δὲ σὺ λέξεις, εἴποι ἂν κάθαρμα ζηλοτυ-
 212 ποῦν ἀρετῆν. οὐ γὰρ δὴ μὰ τὸν Ἡρακλέα τοῦτό γε ὑμῶν οὐδεὶς φοβήσεται, μὴ ὁ Δημοσθένης, ἀνὴρ μεγαλόψυχος καὶ τὰ πολεμικὰ διαφέρων, ἀποτυχῶν τῶν ἀριστείων οἵκαδε ἐπανελθὼν ἑαυτὸν διαχρήσηται ὅς τοσοῦτον καταγελαῖ τῆς πρὸς ὑμᾶς φιλοτιμίας, ὥστε τὴν μιარὰν κεφαλὴν ταύτην καὶ ὑπεύθυνον, ἣν οὗτος παρὰ τοὺς νόμους γέγραφε στεφανῶσαι, μυριάκις κατατέτμηκε καὶ τούτων μισθοὺς εἴληφε τραύματος ἐκ προνοίας γραφὰς γραφόμενος, καὶ κατακεκονδύλισται, ὥστε αὐτὸν οἶμαι τὰ τῶν κονδύλων ἔχνη τῶν Μειδίου ἔχειν ἔτι φανερά· ὁ γὰρ ἄνθρωπος οὐ κεφαλὴν ἀλλὰ πρόσοδον κέκτηται.
- 213 Περὶ δὲ Κτησιφῶντος τοῦ γράψαντος τὴν γνώμην βραχέα βούλομαι εἰπεῖν, τὰ δὲ πολλὰ ὑπερβήσομαι, ἵνα καὶ πείραν λάβω, εἰ δύνασθε τοὺς σφόδρα πονηροὺς, κἂν μὴ τις προείπη, διαγινώσκειν ὃ δ’ ἐστὶ κοινὸν καὶ δίκαιον κατ’ ἀμφοτέρων αὐτῶν ἀπαγγεῖλαι πρὸς ὑμᾶς, τοῦτ’ ἐρῶ. περιέρχονται γὰρ τὴν ἀγορὰν ἀληθεῖς κατ’ ἀλλήλων ἔχοντες δόξας
 214 καὶ λόγους οὐ ψευδεῖς λέγοντες. ὁ μὲν γὰρ Κτησιφῶν οὐ τὸ καθ’ ἑαυτὸν φησι φοβεῖσθαι (ἐλπίζειν γὰρ δόξειν ἰδιώτης εἶναι), ἀλλὰ τὴν τοῦ Δημοσθένους ἐν τῇ πολιτείᾳ δωροδοκίαν φησὶ φοβεῖσθαι καὶ τὴν ἐμπληξίαν καὶ δειλίαν· ὁ δὲ Δημοσθένης εἰς αὐτὸν

μὲν ἀποβλέπων θαρρεῖν φησιν, τὴν δὲ τοῦ Κτησιφώντος πονηρίαν καὶ πορνοβοσκίαν ἰσχυρῶς δεδιέναι. τοὺς δὲ δὴ κατεγνωκότας ἀλλήλων ἀδικεῖν μηδαμῶς ὑμεῖς οἱ κοινοὶ κριταὶ τῶν ἐγκλημάτων ἀπολύσητε.

Περὶ δὲ τῶν εἰς ἔμαυτὸν λοιδοριῶν βραχέα βού- 215
 λομαι προειπεῖν. πυνθάνομαι γὰρ λέξειν Δημοσθένην ὡς ἡ πόλις ὑπ' αὐτοῦ μὲν ὠφέληται πολλά, ὑπ' ἐμοῦ δὲ καταβέβλαπται, καὶ τὸν Φίλιππον καὶ τὸν Ἀλέξανδρον καὶ τὰς ἀπὸ τούτων αἰτίας ἀνοίσειν ἐπ' ἐμέ. οὕτω γὰρ ἔστιν, ὡς ἔοικε, δεινὸς δημιουργὸς λόγων, ὥστε οὐκ ἀπόχρη αὐτῷ, εἴ τι πεπολίτευμαι παρ' ὑμῖν ἐγὼ ἢ εἴ τινας δημηγορίας εἶρηκα, τούτων κατηγορεῖν, ἀλλὰ καὶ τὴν ἡσυχίαν μου τοῦ βίου δια- 216
 βάλλει καὶ τῆς σιωπῆς μου κατηγορεῖ, ἵνα μηδεὶς αὐτῷ τόπος ἀσυκοφάντητος παραλείπηται, καὶ τὰς ἐν τοῖς γυμνασίοις μετὰ τῶν νεωτέρων μου διατριβὰς καταμέμφεται, καὶ κατὰ τῆσδε τῆς κρίσεως εὐθύς ἀρχόμενος τοῦ λόγου φέρει τινὰ αἰτίαν, λέγων ὡς ἐγὼ τὴν γραφὴν οὐχ ὑπὲρ τῆς πόλεως ἐγραψάμην ἀλλ' ἐνδεικνύμενος Ἀλεξάνδρῳ διὰ τὴν πρὸς αὐτὸν ἔχθραν. καὶ νῆ Δί', ὡς ἐγὼ πυνθάνομαι, μέλλει με 217
 ἀνερωτᾶν διὰ τί τὸ μὲν κεφάλαιον τῆς πολιτείας αὐτοῦ ψέγω, τὰ δὲ καθ' ἕκαστον οὐκ ἐκώλυον οὐδ' ἐγραφόμεν, ἀλλὰ διαλιπὼν καὶ πρὸς τὴν πολιτείαν οὐ πυκνὰ προσιῶν ἀπήνεγκα τὴν γραφὴν. ἐγὼ δὲ οὔτε τὰς Δημοσθένους διατριβὰς ἐζήλωκα, οὔτ' ἐπιταῖς ἔμαυτοῦ αἰσχίνομαι, οὔτε τοὺς εἰρημένους ἐν ὑμῖν λόγους ἔμαυτῷ ἀρρήτους εἶναι βουλόμην, οὔτε τὰ αὐτὰ τούτῳ δημηγορήσας ἐδεξάμην ἂν ζῆν. † τὴν 218

δ' ἐμὴν σιωπὴν ὧ Δημόσθευες ἢ τοῦ βίου μετριότης
 παρεσκεύασεν ἄρκει γάρ μοι μικρὰ καὶ μειζόνων
 αἰσχυρῶς οὐκ ἐπιθυμῶ, ὥστε καὶ σιγῶ καὶ λέγω βου-
 λουσάμενος ἄλλ' οὐκ ἀναγκαζόμενος ὑπὸ τῆς ἐν τῇ
 φύσει δαπάνης. σὺ δ' οἶμαι λαβὼν μὲν σεσίγηκας,
 ἀναλώσας δὲ κέκραγας. λέγεις δὲ οὐχ ὅποταν σοὶ
 δοκῇ οὐδ' ἂ βούλει, ἄλλ' ὅποταν οἱ μισθοδότηι σοι
 219 παραχρῆμα ἐξελέγχῃ ψευδόμενος. ἀπηνέχθη γὰρ ἡ
 κατὰ τοῦδε τοῦ ψηφίσματος γραφή, ἣν οὐχ ὑπὲρ τῆς
 πόλεως ἄλλ' ὑπὲρ τῆς εἰς Ἀλέξανδρον ἐνδείξεώς με
 φῆς ἀπενεγκεῖν, ἔτι Φιλίππου ζῶντος, πρὶν Ἀλέξαν-
 δρον εἰς τὴν ἀρχὴν καταστήναι, οὕτω σου τὸ περὶ
 Πausανίαν ἐνύπνιον ἑωρακότος οὐδὲ πρὸς τὴν Ἀθη-
 νῶν καὶ τὴν Ἑραν νύκτωρ διειλεγμένου. πῶς ἂν οὖν
 ἐγὼ προενεδεικνύμην Ἀλεξάνδρῳ, εἴ γε μὴ ταῦτ' ὅ
 220 ἐνύπνιον ἐγὼ καὶ Δημοσθένης εἶδομεν; Ἐπιτιμᾶς δέ
 μοι εἰ μὴ συνεχῶς ἀλλὰ διαλείπων πρὸς τὸν δῆμον
 προσέρχομαι, καὶ τὴν ἀξίωσιν ταύτην οἶει λανθά-
 νειν μεταφέρων οὐκ ἐκ δημοκρατίας ἀλλ' ἐξ ἐτέρας
 πολιτείας. ἐν μὲν γὰρ ταῖς ὀλιγαρχίαις οὐχ ὁ βου-
 λόμενος ἀλλ' ὁ δυναστεύων κατηγορεῖ, ἐν δὲ ταῖς δη-
 μοκρατίαις ὁ βουλόμενος καὶ ὅταν αὐτῷ δοκῇ. καὶ
 τὸ μὲν διὰ χρόνου λέγειν σημεῖόν ἐστιν ἐπὶ τῶν και-
 ρῶν καὶ τοῦ συμφέροντος ἀνδρὸς πολιτευομένου, τὸ
 δὲ μηδεμίαν παραλείπειν ἡμέραν ἐργαζομένου καὶ
 221 μισθαροῦντος. Ὑπὲρ δὲ τοῦ μηδέπω κεκρίσθαι ὑπ'
 ἐμοῦ μηδὲ τῶν ἀδικημάτων τιμωρίαν ὑποσχεῖν, ὅταν
 καταφεύγῃς ἐπὶ τοὺς τοιούτους λόγους, ἢ τοὺς ἀκούον-
 τας ἐπιλήσμονας ὑπολαμβάνεις ἢ σαυτὸν παραλο-

γίξῃ. τὰ μὲν γὰρ περὶ τοὺς Ἀμφισσέας ἠσεβημένα
 σοι καὶ τὰ περὶ τὴν Εὐβοίαν δωροδοκηθέντα, χρόνων
 ἐγγεγεννημένων ἐν οἷς ὑπ' ἐμοῦ φανερώς ἐξηλέγχου
 ἴσως ἐλπίζεις τὸν δῆμον ἀμνημονεῖν· τὰ δὲ περὶ τὰς 222
 τριήρεις καὶ τοὺς τριηράρχους ἀρπάγματα τίς ἂν
 ἀποκρύψαι χρόνος δύναται ἂν, ὅτε νομοθετήσας περὶ
 τῶν τριακοσίων, καὶ σαυτὸν πείσας Ἀθηναίους ἐπι-
 στάτην τάξαι τοῦ ναυτικοῦ, ἐξηλέγχθης ὑπ' ἐμοῦ ἐξ-
 ἤκοντα καὶ πέντε νεῶν ταχυναυτουσῶν τριηράρχους
 ὑφηρημένος, πλέον τῆς πόλεως ἀφανίζων ναυτικὸν
 ἢ ὅτε Ἀθηναῖοι τὴν ἐν Νάξῳ ναυμαχίαν Λακεδαιμο-
 νίους καὶ Πόλλιν ἐνίκησαν; οὕτω δὲ ταῖς αἰτίαις ἐνέ- 223
 φραξας τὰς κατὰ σαυτοῦ τιμωρίας, ὥστε τὸν κίνδυ-
 νον εἶναι μὴ σοὶ τῷ ἀδικήσαντι ἀλλὰ τοῖς ἐπεξιούσι,
 πολὺν μὲν τὸν Ἀλέξανδρον καὶ Φίλιππον ἐν ταῖς δια-
 βολαῖς φέρων, αἰτιώμενος δέ τινας ἐμποδίζειν τοὺς
 τῆς πόλεως καιρούς, αἰεὶ τὸ παρὸν λυμαινόμενος, τὸ
 δὲ μέλλον κατεπαγγελόμενος. οὐ τὸ τελευταῖον
 εἰσαγγέλλεσθαι μέλλον ὑπ' ἐμοῦ, τὴν Ἀναξίνου
 σύλληψιν τοῦ Ὠρείτου κατασκευάσας, τοῦ τὰ ἀγο-
 ράσματα Ὀλυμπιάδι ἀγοράζοντος, καὶ τὸν αὐτὸν 224
 ἄνδρα δις στρεβλώσας τῇ σαυτοῦ χειρὶ ἔγραψας
 αὐτὸν θανάτῳ ζημιῶσαι; καὶ παρὰ τῷ αὐτῷ ἐν Ὠρεῷ
 κατήγου, καὶ ἀπὸ τῆς αὐτῆς τραπέζης ἔφαγες καὶ
 ἔπιες καὶ ἔσπειςας, καὶ τὴν δεξιὰν ἐνέβαλες ἄνδρα
 φίλον καὶ ξένον ποιούμενος· καὶ τοῦτον ἀπέκτεινας,
 καὶ περὶ τούτων ἐν ἅπασιν Ἀθηναίοις ἐξελεγχθεὶς
 ὑπ' ἐμοῦ καὶ κληθεὶς ξενοκτόνος οὐ τὸ ἀσέβημα ἠρ-
 νήσω, ἀλλ' ἀπεκρίνου ἐφ' ᾧ ἀνεβόησεν ὁ δῆμος καὶ
 ὅσοι ξένοι περιέστασαν τὴν ἐκκλησίαν· ἔφησθα γὰρ

- τοὺς τῆς πόλεως ἄλλας περὶ πλείονος ποιήσασθαι
 225 τῆς ξενικῆς τραπέζης. ἐπιστολὰς δὲ σιγῶ ψευδεῖς
 καὶ κατασκόπων συλλήψεις καὶ βασάνους ἐπ' αἰ-
 τίαις ἀγενήτοις, ὡς ἐμοῦ μετὰ τινων ἐν τῇ πόλει
 νεωτερίζειν βουλομένου. ἔπειτα ἐπερωτᾶν με, ὡς
 ἐγὼ πυνθάνομαι, μέλλει, τίς ἂν εἴη τοιοῦτος ἰατρός
 ὅστις τῷ νοσοῦντι μεταξὺ μὲν ἀσθενοῦντι μηδὲν
 συμβουλευοί, τελευτήσαντος δὲ αὐτοῦ ἐλθὼν εἰς τὰ
 ἔνατα διεξίει πρὸς τοὺς οἰκείους ἢ ἐπιτηδεύσας ὑγιῆς
 226 ἂν ἐγένετο. σαυτὸν δ' οὐκ ἀντερωτᾶς, τίς ἂν εἴη
 δημαγωγὸς τοιοῦτος ὅστις τὸν μὲν δῆμον θωπεῦσαι
 δύναιτο, τοὺς δὲ καιροὺς ἐν οἷς ἦν σώζεσθαι τὴν
 πόλιν ἀποδοῖτο, τοὺς δ' εὖ φρονοῦντας κωλύει δια-
 βάλλων συμβουλεύειν, ἀποδράς δ' ἐκ τῶν κινδύνων
 καὶ τὴν πόλιν ἀνηκέστοις κακοῖς περιβαλὼν ἀξιοῖ
 στεφανοῦσθαι ἐπ' ἀρετῇ, ἀγαθὸν μὲν πεποιηκὼς
 μηδέν, πάντων δὲ τῶν κακῶν αἴτιος γεγονώς, ἐπ-
 ερωτῶ δὲ τοὺς συκοφαντηθέντας ἐκ τῆς πολιτείας
 ἐπ' ἐκείνων τῶν καιρῶν ὅτ' ἐνῆν σώζεσθαι, διὰ τί
 227 αὐτὸν οὐκ ἐκώλυσαν ἐξαμαρτάνειν ἀποκρύπτοιτο δὲ
 τὸ πάντων τελευταῖον, ὅτι τῆς μάχης ἐπιγενομένης
 οὐκ ἐσχολάζομεν περὶ τὴν σὴν εἶναι τιμωρίαν, ἀλλ'
 ὑπὲρ τῆς σωτηρίας τῆς πόλεως ἐπρεσβεύομεν· ἐπειδὴ
 δὲ οὐκ ἀπέχρη σοι δίκην μὴ δεδωκέναι, ἀλλὰ καὶ
 δωρεὰς αἰτεῖς καταγέλαστον ἐν τοῖς Ἑλλησι τὴν
 πόλιν ποιῶν, ἐνταῦθ' ἐνέστην καὶ τὴν γραφὴν ἀπ-
 ἠνεγκα.
- 228 Καὶ νῆ τοὺς θεοὺς τοὺς Ὀλυμπίους, ὧν ἐγὼ πυν-
 θάνομαι Δημοσθένην λέγειν, ἐφ' ᾧ νυνὶ μέλλω λέγειν
 ἀγανακτῶ μάλιστα. ἀφομοιοῖ γάρ μου τὴν φύσιν

ταῖς Σειρήσιν, ὡς ἔοικε. καὶ γὰρ ὑπ' ἐκείνων οὐ κηλεῖσθαί φησι τοὺς ἀκρωμένους ἀλλ' ἀπόλλυσθαι, διόπερ οὐδ' εὐδοκιμεῖν τὴν τῶν Σειρήνων μουσικήν· καὶ δὴ καὶ τὴν τῶν λόγων ἐμπειρίαν καὶ τὴν φύσιν μου γεγενησθαι ἐπὶ βλάβῃ τῶν ἀκούοντων. καίτοι τὸν λόγον τοῦτον ὅλως μὲν ἔγωγε οὐδενὶ πρέπειν ἠγοῦμαι περὶ ἐμοῦ λέγειν· τῆς γὰρ αἰτίας αἰσχρὸν τὸν αἰτιώμενόν ἐστι τὸ ἔργον μὴ ἔχειν ἐπιδείξαι. εἰ δ' ἦν ἀναγκαῖον ρηθῆναι, οὐ Δημοσθένους 229 ἦν ὁ λόγος, ἀλλ' ἀνδρὸς στρατηγοῦ μεγάλα μὲν τῇ πόλει κατειργασμένου, λέγειν δὲ ἀδυνάτου καὶ τὴν τῶν ἀντιδίκων διὰ τοῦτο ἐζηλωκότος φύσιν, ὅτι σύνοιδεν ἑαυτῷ μὲν οὐδὲν ὧν διαπέπρακται δυναμένῳ φράσαι, τὸν δὲ κατήγορον ὄρα δυνάμενον καὶ τὰ μὴ πεπραγμένα ὑφ' αὐτοῦ παριστάναι τοῖς ἀκούουσιν ὡς διώκῃκεν. ὅταν δ' ἐξ ὀνομάτων συγκείμενος ἄνθρωπος, καὶ τούτων πικρῶν καὶ περιέργων, ἔπειτα ἐπὶ τὴν ἀπλότητα καὶ τὰ ἔργα καταφεύγῃ, τίς ἂν ἀνάσχοιτο; οὐ τὴν γλωτταν ὡσπερ τῶν αὐλῶν ἑάν τις ἀφέλῃ, τὸ λοιπὸν οὐδὲν ἐστιν.

Θαυμάζω δ' ἔγωγε ὑμῶν, ὦ Ἀθηναῖοι, καὶ ζητῶ 230 πρὸς τί ἂν ἀποβλέποντες ἀποψηφίσαισθε τὴν γραφήν. πότερον ὡς τὸ ψήφισμά ἐστιν ἔννομον; ἀλλ' οὐδεμία πώποτε γνώμη παρανομωτέρα γεγένηται. ἀλλ' ὡς τὸ ψήφισμα γράψας οὐκ ἐπιτήδειός ἐστι δίκην δοῦναι; οὐκ ἄρ' εἰσὶ παρ' ὑμῖν εὐθύναι βίου, εἰ τοῦτον ἀφήσετε. ἐκεῖνο δ' οὐ λυπηρόν, εἰ πρότερον μὲν ἐνεπίμπλατο ἢ ὀρχήστρα χρυσῶν στεφάνων οἷς ὁ δῆμος ἐστεφανοῦτο ὑπὸ τῶν Ἑλλήνων, διὰ τὸ ξενικοῖς στεφάνοις ταύτην ἀποδεδόσθαι τὴν ἡμέραν,

ἐκ δὲ τῶν Δημοσθένους πολιτευμάτων ὑμεῖς μὲν
 ἀστεφάνωτοι καὶ ἀκήρυκτοι γίνεσθε, οὗτος δὲ κηρυ-
 231 χθήσεται; καὶ εἰ μὲν τις τῶν τραγικῶν ποιητῶν τῶν
 μετὰ ταῦτα ἐπεισαγόντων ποιήσειεν ἐν τραγωδίᾳ τὸν
 Θερσίτην ὑπὸ τῶν Ἑλλήνων στεφανούμενον, οὐδεὶς
 ἂν ὑμῶν ὑπομείνειεν, ὅτι φησὶν Ὀμηρος ἄνανδρον
 αὐτὸν εἶναι καὶ συκοφάντην· αὐτοὶ δ' ὅταν τὸν τοι-
 οῦτον ἄνθρωπον στεφανώτε, οὐκ οἴεσθε ἐν ταῖς τῶν
 Ἑλλήνων δόξαις συρίπτεσθαι; οἱ μὲν γὰρ πατέρες
 ὑμῶν τὰ ἔνδοξα καὶ λαμπρὰ τῶν πραγμάτων ἀντί-
 θεσαν τῷ δήμῳ, τὰ δὲ ταπεινὰ καὶ καταδεέστερα εἰς
 τοὺς ῥήτορας τοὺς φαύλους ἔτρεπον· Κτησιφῶν δ'
 ὑμᾶς οἶεται δεῖν ἀφελόντας τὴν ἀδοξίαν ἀπὸ Δημο-
 232 σθένους περιθεῖναι τῷ δήμῳ. καὶ φατὲ μὲν εὐτυχεῖς
 εἶναι, ὡς καὶ ἐστέ, καλῶς ποιοῦντες, ψηφιεῖσθε δ'
 ὑπὸ μὲν τῆς τύχης ἐγκαταλελειφθαι, ὑπὸ Δημοσθέ-
 νους δὲ εὖ πεπονθέναι; καὶ τὸ πάντων ἀτοπώτατον,
 ἐν τοῖς αὐτοῖς δικαστηρίοις τοὺς μὲν τὰς τῶν δώρων
 γραφὰς ἀλισκομένους ἀτιμοῦτε, ὃν δ' αὐτοὶ μισθοῦ
 πολιτευόμενον σύνιστε, στεφανώσετε; καὶ τοὺς μὲν
 κριτὰς τοὺς ἐκ τῶν Διονυσίων, ἐὰν μὴ δικαίως τοὺς
 κυκλίους χοροὺς κρίνωσι, ζημιούτε· αὐτοὶ δὲ οὐ κυ-
 κλίων χορῶν καθεστηκότες ἀλλὰ νόμων καὶ πολιτι-
 κῆς ἀρετῆς, τὰς δωρεὰς οὐ κατὰ τοὺς νόμους οὐδ'
 ὀλίγοις καὶ τοῖς ἀξίοις ἀλλὰ τῷ διαπραξαμένῳ δώ-
 233 σετε; ἔπειτ' ἔξεισιν ἐκ τοῦ δικαστηρίου ὁ τοιοῦτος
 κριτῆς ἑαυτὸν μὲν ἀσθενῆ πεποικῶς, ἰσχυρὸν δὲ τὸν
 ῥήτορα. ἀνὴρ γὰρ ἰδιώτης ἐν πόλει δημοκρατουμένη
 νόμῳ καὶ ψήφῳ βασιλεύει· ὅταν δ' ἐτέρῳ ταῦτα
 παραδῶ, καταλέλυκεν αὐτὸς τὴν αὐτοῦ δυναστείαν.

ἔπειθ' ὁ μὲν ὄρκος, ὃν ὁμωμοκῶς δικάζει, συμπαρακολουθῶν αὐτὸν λυπεῖ· δι' αὐτὸν γὰρ οἶμαι γέγονε τὸ ἀμάρτημα· ἢ δὲ χάρις πρὸς ὃν ἐχαρίζετο ἄδηλος γεγένηται· ἢ γὰρ ψήφος ἀφανὴς φέρεται.

Δοκοῦμεν δ' ἔμοιγε, ὦ Ἀθηναῖοι, ἀμφότερα καὶ 234
κατορθοῦν καὶ παρακινδυνεύειν εἰς τὴν πολιτείαν οὐ
σωφρονοῦντες. ὅτι μὲν γὰρ ἐπὶ τῶν νῦν καιρῶν οἱ
πολλοὶ τοῖς ὀλίγοις προῖεσθε τὰ τῆς δημοκρατίας
ἰσχυρά, οὐκ ἐπαινῶ ὅτι δ' οὐ γεγένηται φορὰ καθ'
ἡμᾶς ῥητόρων πονηρῶν ἅμα καὶ τολμηρῶν, εὐτυχού-
μεν. πρότερον μὲν γὰρ τοιαύτας φύσεις ἤνεγκε τὸ
δημόσιον, αἱ ῥαδίως οὕτω κατέλυσαν τὸν δῆμον·
ἔχαιρε γὰρ κολακευόμενος, ἔπειτ' αὐτὸν οὐχ οὖς
έφοβεῖτο, ἀλλ' οἷς ἑαυτὸν ἐνεχείριζε, κατέλυσαν
ἔνιοι δὲ καὶ αὐτοὶ τῶν τριάκοντα ἐγένοντο, οἱ πλεί- 235
ους ἢ χιλίους καὶ πεντακοσίους τῶν πολιτῶν ἀκρί-
τους ἀπέκτειναν πρὶν καὶ τὰς αἰτίας ἀκοῦσαι ἐφ'
αἷς ἔμελλον ἀποθνήσκειν, καὶ οὐδ' ἐπὶ τὰς ταφὰς
καὶ ἐκφορὰς τῶν τελευτησάντων εἶων τοὺς προσή-
κοντας παραγενέσθαι. οὐχ ὑφ' ὑμῖν αὐτοῖς ἔξετε
τοὺς πολιτευομένους; οὐ ταπεινώσαντες ἀποπέμ-
ψετε τοὺς νῦν ἐπηρμένους; οὐ μέμνησθ' ὅτι οὐδεὶς
πώποτε ἐπέθετο πρότερον τῇ τοῦ δήμου καταλύσει,
πρὶν ἂν μείζον τῶν δικαστηρίων ἰσχύση;

Ἡδέως δ' ἂν ἔγωγε, ὦ Ἀθηναῖοι, ἐναντίον ὑμῶν 236
ὁμολογησαίμην πρὸς τὸν γράψαντα τὸ ψήφισμα, διὰ
ποιίας εὐεργεσίας ἀξιοῖ Δημοσθένην στεφανῶσαι. εἰ
μὲν γὰρ λέγεις, ὅθεν τὴν ἀρχὴν τοῦ ψηφίσματος
ἐποίησω, ὅτι τὰς τάφρους τὰς περὶ τὰ τεῖχη καλῶς
ἐτάφρευσε, θαυμάζω σου. τοῦ γὰρ ταῦτ' ἐξεργασθῆ-

- ναι καλῶς τὸ γεγενῆσθαι τούτων αἴτιον μείζω κατηγορίαν ἔχει· οὐ γὰρ περιχαρακώσαντα χρὴ τὰ τεῖχη οὐδὲ τὰς δημοσίας ταφὰς ἀνελόντα τὸν ὀρθῶς πεπολιτευμένον δωρεὰς αἰτεῖν, ἀλλ' ἀγαθοῦ τινος αἴτιον
- 237 γεγενημένον τῇ πόλει. εἰ δὲ ἤξεις ἐπὶ τὸ δεύτερον μέρος τοῦ ψηφίσματος, ἐν ᾧ τετόλμηκας γράφειν ὡς ἔστιν ἀνὴρ ἀγαθὸς καὶ διατελεῖ λέγων καὶ πράττων τὰ ἄριστα τῷ δήμῳ τῶν Ἀθηναίων, ἀφελῶν τὴν ἀλαζονείαν καὶ τὸν κόμπου τοῦ ψηφίσματος ἄφαι τῶν ἔργων, ἐπίδειξον ἡμῖν ὅ τι λέγεις. τὰς μὲν γὰρ περὶ τοὺς Ἀμφισσέας καὶ τοὺς Εὐβοέας δωροδοκίας παραλείπω· ὅταν δὲ τῆς πρὸς Θηβαίους συμμαχίας τὰς αἰτίας ἀνατίθῃς Δημοσθένει, τοὺς μὲν ἀγνοοῦντας ἔξαπατᾶς, τοὺς δ' εἰδότας καὶ αἰσθανομένους ὑβρίζεις. ἀφελῶν γὰρ τὸν καιρὸν καὶ τὴν δόξαν τὴν τούτων, δι' ἣν ἐγένετο ἡ συμμαχία, οἷοι λανθάνειν ἡμᾶς τὸ τῆς πόλεως ἀξίωμα Δημοσθένει περιτιθείς.
- 238 ἡλίκον δ' ἐστὶ τὸ ἀλαζόνευμα τοῦτο, ἐγὼ πειράσομαι μεγάλῳ σημείῳ διδάξαι. ὁ γὰρ τῶν Περσῶν βασιλεὺς οὐ πολλῶ πρότερον χρόνῳ πρὸ τῆς Ἀλεξάνδρου διαβάσεως εἰς τὴν Ἀσίαν κατέπεμψε τῷ δήμῳ καὶ μάλα ὑβριστικὴν καὶ βάρβαρον ἐπιστολήν, ἐν ἣ τά τε δὴ ἄλλα καὶ μάλ' ἀπαιδευτῶς διελέχθη, καὶ ἐπὶ τελευτῆς ἐνέγραψεν ἐν τῇ ἐπιστολῇ, “ἐγὼ” φησί· “ὑμῖν χρυσίου οὐ δώσω· μή με αἰτεῖτε· οὐ
- 239 γὰρ λήψεσθε.” οὗτος μέντοι ὁ αὐτὸς ἐγκαταληφθεὶς ὑπὸ τῶν νυνὶ παρόντων αὐτῷ κινδύνων, οὐκ αἰτούντων Ἀθηναίων, αὐτὸς ἐκὼν κατέπεμψε τριακόσια τάλαντα τῷ δήμῳ· ἃ σωφρονῶν οὐκ ἐδέξατο. ὁ δὲ κομίζων ἦν τὸ χρυσίου καιρὸς καὶ φόβος καὶ χρεία

συμμάχων. τὸ δὲ αὐτὸ τοῦτο καὶ τὴν Θηβαίων
 συμμαχίαν ἐξειργάζετο. σὺ δὲ τὸ μὲν τῶν Θηβαίων
 ὄνομα καὶ τὸ τῆς δυστυχεστάτης συμμαχίας ἐνο-
 χλεῖς αἰεὶ λέγων, τὰ δ' ἐβδομήκοντα τάλαντα ὑποσι-
 ωπᾶς ἂ προλαβὼν τοῦ βασιλικοῦ χρυσίου ἀπεστέ-
 ρησας. οὐ δι' ἔνδειαν μὲν χρημάτων ἔνεκα πέντε 240
 τάλαντων οἱ ξένοι τοῖς Θηβαίοις τὴν ἄκραν οὐ παρ-
 ἔδοσαν; διὰ ἐννέα δὲ τάλαντα ἀργυρίου πάντων
 Ἀρκάδων ἐξεληλυθότων καὶ τῶν ἡγεμόνων ἐτοίμων
 ὄντων βοηθεῖν ἢ πρᾶξις οὐ γεγένηται; σὺ δὲ πλου-
 τεῖς καὶ ταῖς ἡδοναῖς ταῖς σαυτοῦ χορηγεῖς. καὶ τὸ
 κεφάλαιον, τὸ μὲν βασιλικὸν χρυσίον παρὰ τούτῳ,
 οἱ δὲ κίνδυνοι παρ' ὑμῖν.

Ἄξιον δ' ἐστὶ καὶ τὴν ἀπαιδευσίαν αὐτῶν θεω- 241
 ρῆσαι· εἰ γὰρ τολμήσει Κτησιφῶν μὲν Δημοσθένην
 παρακαλεῖν λέξοντα εἰς ὑμᾶς, οὗτος δ' ἀναβὰς ἑαυ-
 τὸν ἐγκωμιάσει, βαρύτερον τῶν ἔργων ὧν πεπόνθατε
 τὸ ἀκρόαμα γίνεται. ὅπου γὰρ δὴ τοὺς μὲν ὄντως
 ἀνδρας ἀγαθοὺς, οἷς πολλὰ καὶ καλὰ σύμισμεν ἔργα,
 εἰάν τοὺς καθ' ἑαυτῶν ἐπαίνους λέγωσιν, οὐ φέρο-
 μεν ὅταν δὲ ἄνθρωπος αἰσχύνῃ τῆς πόλεως γεγρονῶς
 ἑαυτὸν ἐγκωμιάζῃ, τίς ἂν τὰ τοιαῦτα καρτερήσειεν
 ἀκούων;

Ἀπὸ μὲν οὖν τῆς ἀναισχύντου πραγματείας, εἰάν 242
 σωφρονῆς, ἀποστήσῃ, ποιῆσαι δὲ ὧ Κτησιφῶν διὰ
 σαυτοῦ τὴν ἀπολογίαν. οὐ γὰρ δὴ που τοῦτό γε
 σκίψῃ, ὡς οὐ δυνατὸς εἶ λέγειν. καὶ γὰρ ἄτοπόν
 σοι συμβαίνει, εἰ πρόφην μὲν ποθ' ὑπέμεινας πρεσ-
 βευτῆς ὡς Κλεοπάτραν τὴν Φιλίππου θυγατέρα
 χειροτονεῖσθαι συναχθεσθησόμενος ἐπὶ τῇ τοῦ Μο-

λοπτῶν βασιλέως Ἀλεξάνδρου τελευτῇ, νυνὶ δὲ οὐ
 φήσεις δύνασθαι λέγειν. ἔπειτα γυναῖκα μὲν ἄλλο-
 τρίαν πενθοῦσαν δύνασαι παραμυθεῖσθαι, γράψας δὲ
 243 μισθοῦ ψήφισμα οὐκ ἀπολογήσῃ; ἢ τοιοῦτός ἐστιν
 ὃν γέγραφας στεφανοῦσθαι, οἷος μὴ γινώσκεσθαι
 ὑπὸ τῶν εὖ πεπονθότων, ἂν μὴ τίς σοι συνείπῃ;
 ἐπερώτησον δὴ τοὺς δικαστὰς εἰ ἐγίνωσκον Χαβρίαν
 καὶ Ἴφικράτην καὶ Τιμόθεον, καὶ πυθοῦ παρ' αὐτῶν
 διὰ τί τὰς δωρεὰς αὐτοῖς ἔδοσαν καὶ τὰς εἰκόνας
 ἔστησαν. ἅπαντες γὰρ ἅμα σοι ἀποκρινοῦνται ὅτι
 Χαβρία μὲν διὰ τὴν περὶ Νάξου ναυμαχίαν, Ἴφικρά-
 τει δὲ ὅτι μόραν Λακεδαιμονίων ἀπέκτεινε, Τιμοθέω
 δὲ διὰ τὸν περίπλου τὸν εἰς Κέρκυραν, καὶ ἄλλοις,
 ὧν ἐκάστῳ πολλὰ καὶ καλὰ κατὰ πόλεμον ἔργα πέ-
 244 πρακται. Δημοσθένει δ' ἐάν τις ἐρωτᾷ διὰ τί; ὅτι
 δωροδόκος, ὅτι δειλός, ὅτι τὴν τάξιν ἔλιπε. καὶ
 πότερον τοῦτον τιμήσετε, ἢ ὑμᾶς αὐτοὺς ἀτιμώσετε
 καὶ τοὺς ὑπὲρ ὑμῶν ἐν τῇ μάχῃ τελευτήσαντας; οὐς
 νομίζεθ' ὀρᾶν σχετλιάζοντας εἰ οὗτος στεφανωθήσε-
 ται. καὶ γὰρ ἂν εἴη δεινόν, ὧ Ἀθηναῖοι, εἰ τὰ μὲν
 ξύλα καὶ τοὺς λίθους καὶ τὸν σίδηρον, τὰ ἄφωνα
 καὶ ἀγνώμονα, ἐάν τῳ ἐμπεσόντα ἀποκτείνῃ, ὑπερ-
 ορίζομεν, καὶ ἐάν τις αὐτὸν διαχρήσῃται, τὴν χεῖρα
 τὴν τοῦτο πράξασαν χωρὶς τοῦ σώματος θάπτομεν,
 245 Δημοσθένην δέ, ὧ Ἀθηναῖοι, τὸν γράψαντα μὲν τὴν
 πανυστάτην ἔξοδον, προδόντα δὲ τοὺς στρατιώτας,
 τοῦτον ὑμεῖς τιμήσετε. οὐκοῦν ὑβρίζονται μὲν οἱ
 τελευτήσαντες, ἀθυμότεροι δὲ οἱ ζῶντες γίνονται
 ὀρώντες τῆς ἀρετῆς ἄθλον τὸν θάνατον κείμενον,
 τὴν δὲ μνήμην ἐπιλείπουσιν. τὸ δὲ μέγιστον, ἐάν

ἐπερωτῶσιν ὑμᾶς οἱ νεώτεροι πρὸς ποῖον χρῆ παρά-
 δειγμα αὐτοὺς τὸν βίον ποιεῖσθαι, τί κρινεῖτε; εὖ 246
 γὰρ ἴστε, ὅτι οὐχ αἱ παλαιστραὶ οὐδὲ τὰ διδα-
 σκαλεῖα οὐδ' ἡ μουσικὴ μόνον παιδεύει τοὺς νεω-
 τέρους ἀλλὰ πολὺ μᾶλλον τὰ δημόσια κηρύγματα.
 κηρύττεται τις ἐν τῷ θεάτρῳ ὅτι στεφανοῦται ἀρε-
 τῆς ἕνεκα καὶ ἀνδραγαθίας καὶ εὐνοίας ἄνθρωπος
 ἀσχημονῶν τῷ βίῳ καὶ βδελυρός· ὁ δέ γε νεώτερος
 ταῦτ' ἰδὼν διεφθάρη. δίκην τις δέδωκε πονηρὸς καὶ
 πορνοβοσκὸς ὡσπερ Κτησιφῶν· οἱ δέ γε ἄλλοι πε-
 παίδευνται. τὰναντία τις ψηφισάμενος τῶν καλῶν
 καὶ δικαίων ἐπαυελθὼν οἴκαδε παιδεύει τὸν υἱόν· ὁ
 δέ γε εἰκότως οὐ πείθεται, ἀλλὰ τὸ νουθετεῖν ἐνταῦθα
 ἐνοχλεῖν ἤδη καὶ δικαίως ὀνομάζεται. ὡς οὖν μὴ 247
 μόνον κρίνοντες ἀλλὰ καὶ θεωρούμενοι, οὕτω τὴν
 ψῆφον φέρετε, εἰς ἀπολογισμὸν τοῖς νῦν μὲν οὐ
 παροῦσι τῶν πολιτῶν, ἐπερησομένοις δὲ ὑμᾶς τί
 ἐδικάζετε. εὖ γὰρ ἴστε, ὦ Ἀθηναῖοι, ὅτι τοιαύτη
 δόξει ἢ πόλις εἶναι, ὁποῖός τις ἂν ἦ ὁ κηρυττόμενος·
 ἔστι δὲ ὄνειδος μὴ τοῖς προγόνοις ἀλλὰ τῇ Δημο-
 σθένους ἀνανδρίᾳ προσεικασθῆναι. πῶς οὖν ἂν τις 248
 τὴν τοιαύτην αἰσχύνῃν ἐκφύγοι; εἰὰν τοὺς προκατα-
 λαμβάνοντας τὰ κοινὰ καὶ φιλάνθρωπα τῶν ὀνομά-
 των, ἀπίστους ὄντας τοῖς ἡθεσι, φυλάξησθε. ἡ γὰρ
 εὐνοια καὶ τὸ τῆς δημοκρατίας ὄνομα κεῖται μὲν ἐν
 μέσῳ, φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῷ λόγῳ
 ὡς ἐπὶ πολὺ οἱ τοῖς ἔργοις πλείστον ἀπέχοντες.
 Ὅταν οὖν λάβητε ῥήτορα ξενικῶν στεφάνων καὶ 249
 κηρυγμάτων ἐν τοῖς Ἑλλησιν ἐπιθυμοῦντα, ἐπαν-
 ἀγειν αὐτὸν κελεύετε τῶν λόγων, ὡσπερ καὶ τὰς

βεβαιώσεις τῶν κτημάτων ὁ νόμος κελεύει ποιέισ-
 θαι, εἰς βίον ἀξιόχρεων καὶ τρόπον σώφρονα. ὅτῳ
 δὲ ταῦτα μὴ μαρτυρεῖται, μὴ βεβαιούτε αὐτῷ τοὺς
 ἐπαίνους, καὶ τῆς δημοκρατίας ἐπιμελήθητε ἤδη
 250 διαφευγούσης ὑμᾶς. ἢ οὐ δεινὸν δοκεῖ ὑμῖν εἶναι εἰ
 τὸ μὲν βουλευτήριον καὶ ὁ δῆμος παροράται, αἱ δ'
 ἐπιστολαὶ καὶ πρεσβεῖαι ἀφικνοῦνται εἰς ἰδιωτικὰς
 οἰκίας, οὐ παρὰ τῶν τυχόντων ἀνθρώπων ἀλλὰ
 παρὰ τῶν πρωτευόντων ἐν τῇ Ἀσίᾳ καὶ τῇ Εὐρώ-
 πῃ; καὶ ἐφ' οἷς ἐστὶν ἐκ τῶν νόμων ζημία θάνατος,
 ταῦτά τινες οὐκ ἐξαρνοῦνται πράττειν ἀλλ' ὁμολογοῦ-
 σιν ἐν τῷ δήμῳ, καὶ τὰς ἐπιστολὰς ἀλλήλοις παρ-
 αναγινώσκουσιν, καὶ παρακελεύονται ὑμῖν οἱ μὲν
 βλέπειν εἰς τὰ ἑαυτῶν πρόσωπα ὡς φύλακες τῆς
 δημοκρατίας, ἕτεροι δ' αἰτοῦσι δωρεὰς ὡς σωτῆρες
 251 τῆς πόλεως ὄντες. ὁ δὲ δῆμος ἐκ τῆς ἀθυμίας τῶν
 συμβεβηκότων ὥσπερ παραγεγηρακῶς ἢ παρανοίας
 ἐαλωκῶς αὐτὸ μόνον τοῦνομα τῆς δημοκρατίας περι-
 ποιεῖται, τῶν δ' ἔργων ἑτέροις παρακεχώρηκεν.
 ἔπειτ' ἀπέρχεσθε ἐκ τῶν ἐκκλησιῶν οὐ βουλευ-
 σάμενοι, ἀλλ' ὥσπερ ἐκ τῶν ἐράνων, τὰ περιόντα
 νειμάμενοι. ὅτι δ' οὐ ληρῶ, ἐκείθεν τὸν λόγον θεω-
 252 ρήσατε. ἐγένετό τις (ἄχθομαι δὲ πολλάκις μεμνη-
 μένος τὰς ἀτυχίας τῆς πόλεως) ἐνταῦθ' ἀνὴρ ἰδιώ-
 τῆς, ὃς ἐκπλεῖν εἰς Σάμον ἐπιχειρήσας ὡς προδότης
 τῆς πατρίδος αὐθημερὸν ὑπὸ τῆς ἐξ Ἀρείου πάγου
 βουλῆς θανάτῳ ἐζημιώθη. ἕτερος δ' ἐκπλεύσας ἰδιώ-
 τῆς εἰς Ῥόδον, ὅτι τὸν φόβον ἀνάνδρως ἤνεγκε,
 πρῶν ποτὲ εἰσηγγέλθη καὶ ἴσαι αἱ ψῆφοι αὐτῷ
 ἐγένοντο· εἰ δὲ μία μόνον μετέπεσεν, ὑπερώριστ'

ἂν ἢ ἀπέθανεν. ἀντιθῶμεν δὴ τὸ νῦν γινόμενον. 253
 ἀνὴρ ῥήτωρ, ὁ πάντων τῶν κακῶν αἴτιος, ἔλιπε
 μὲν τὴν ἀπὸ στρατοπέδου τάξιν, ἀπέδρα δ' ἐκ τῆς
 πόλεως· οὗτος στεφανοῦσθαι ἀξιοῖ καὶ κηρύττεσθαι
 οἴεται δεῖν. οὐκ ἀποπέμπετε τὸν ἄνθρωπον ὡς κοινὴν
 τῶν Ἑλλήνων συμφορὰν; ἢ συλλαβόντες ὡς λησ-
 τὴν τῶν πραγμάτων, ἐπ' ὀνομάτων διὰ τῆς πολιτείας
 πλέοντα, τιμωρήσεσθε; καὶ τὸν καιρὸν μέμνησθε 254
 ἐν ᾧ τὴν ψῆφον φέρετε. ἡμερῶν μὲν ὀλίγων μέλλει
 τὰ Πύθια γίνεσθαι καὶ τὸ συνέδριον τὸ τῶν Ἑλλή-
 νων συλλέγεσθαι· διαβέβληται δ' ἡ πόλις ἐκ τῶν
 Δημοσθένους πολιτευμάτων περὶ τοὺς νῦν καιροὺς·
 δόξετε δ', ἐὰν μὲν τοῦτου στεφανώσητε, ὁμογνώμο-
 νες εἶναι τοῖς παραβαίνουσι τὴν κοινὴν εἰρήνην, ἐὰν
 δὲ τοῦναντίου τούτου πράξητε, ἀπολύσετε τὸν δῆμον
 τῶν αἰτιῶν.

Μὴ οὖν ὡς ὑπὲρ ἀλλοτρίας ἀλλ' ὡς ὑπὲρ οἰκείας 255
 τῆς πόλεως βουλευέσθε, καὶ τὰς φιλοτιμίας μὴ νέ-
 μετε ἀλλὰ κρίνετε, καὶ τὰς δωρεὰς εἰς βελτίω σώ-
 ματα καὶ ἀξιολογωτέρους ἄνδρας ἀπόθεσθε. καὶ μὴ
 μόνον τοῖς ᾧσιν ἀλλὰ καὶ τοῖς ὄμμασι διαβλέψαντες
 εἰς ὑμᾶς αὐτοὺς βουλευσασθε, τίνες ὑμῶν εἰσιν οἱ
 βοηθήσοντες Δημοσθένει, πότερον οἱ συγκυνηγῆται
 ἢ οἱ συγγυμνασταὶ αὐτοῦ, ὅτ' ἦν ἐν ἡλικίᾳ. ἀλλὰ
 μὰ τὸν Δία τὸν Ὀλύμπιον, οὐχ ἕς ἀγρίους κυνηγε-
 τῶν οὐδὲ τῆς τοῦ σώματος εὐεξίας ἐπιμελόμενος,
 ἀλλ' ἐπασκῶν τέχνας ἐπὶ τοὺς τὰς οὐσίας κεκτημέ- 256
 νους διαγεγένηται. ἀλλ' εἰς τὴν ἀλαζονείαν ἀποβλέ-
 ψαντες, ὅταν φῆ Βυζαντίους μὲν ἐκ τῶν χειρῶν

πρεσβεύσας ἐξελέσθαι τοῦ Φιλίππου, ἀποστῆσαι δὲ
 Ἄκαρνᾶνας, ἐκπλήξαι δὲ Θηβαίους δημηγορήσας·
 οἶεται γὰρ ὑμᾶς εἰς τοσοῦτον εὐηθείας ἤδη προβε-
 βηκέναι ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι, ὥσπερ
 Πειθῶ τρέφοντας ἀλλ' οὐ συκοφάντην ἀνθρωπον ἐν
 257 τῇ πόλει. Ὅταν δ' ἐπὶ τελευτῆς ἦδη τοῦ λόγου συνη-
 γόρους τοὺς κοινωνοὺς τῶν δωροδοκημάτων αὐτῷ
 παρακαλῆ, ὑπολαμβάνετε ὄραν ἐπὶ τοῦ βήματος, οὐ
 νῦν ἐστηκῶς ἐγὼ λέγω, ἀντιπαρατεταγμένους πρὸς
 τὴν τούτων ἀσέλγειαν τοὺς τῆς πόλεως εὐεργέτας,
 Σόλωνα μὲν τὸν καλλίστοις νόμοις κοσμήσαντα τὴν
 δημοκρατίαν, ἀνδρα φιλόσοφον καὶ νομοθέτην ἀγαθόν,
 σωφρόνως, ὡς προσῆκεν αὐτῷ, δεόμενον ὑμῶν μη-
 δενὶ τρόπῳ τοὺς Δημοσθένους λόγους περὶ πλείονος
 258 ποιήσασθαι τῶν ὄρκων καὶ τῶν νόμων, Ἄριστείδην
 δὲ τὸν τοὺς φόρους τάξαντα τοῖς Ἕλλησιν, οὐ τελευ-
 τήσαντος τὰς θυγατέρας ἐξέδωκεν ὁ δῆμος, σχετλιά-
 ζοντα ἐπὶ τῷ τῆς δικαιοσύνης προπηλακισμῷ, καὶ
 ἐπερωτῶντα εἰ οὐκ αἰσχύνεσθε εἰ οἱ μὲν πατέρες
 ὑμῶν Ἄρθμιον τὸν Ζελεΐτην κομίσαντα εἰς τὴν Ἑλ-
 λάδα τὸ ἐκ Μήδων χρυσίον, ἐπιδημήσαντα εἰς τὴν
 πόλιν, πρόξενον ὄντα τοῦ δήμου τῶν Ἀθηναίων,
 παρ' οὐδὲν μὲν ἦλθον ἀποκτεῖναι, ἐξεκήρυξαν δ' ἐκ
 τῆς πόλεως καὶ ἐξ ἀπάσης ἧς Ἀθηναῖοι ἄρχουσιν,
 259 ὑμεῖς δὲ Δημοσθένην, οὐ κομίσαντα τὸ ἐκ Μήδων
 χρυσίον ἀλλὰ δωροδοκήσαντα καὶ ἔτι καὶ νῦν κεκτη-
 μένον, χρυσῷ στεφάνῳ μέλλετε στεφανοῦν. Θεμι-
 στοκλέα δὲ καὶ τοὺς ἐν Μαραθῶνι τελευτήσαντας
 καὶ τοὺς ἐν Πλαταιαῖς καὶ αὐτοὺς τοὺς τάφους τοὺς

τῶν προγόνων οὐκ ἂν οἴεσθε στενάξαι, εἰ ὁ μετὰ τῶν
 βαρβάρων ὁμολογῶν τοῖς Ἑλλησιν ἀντιπράττειν
 στεφανωθήσεται;

Ἐγὼ μὲν οὖν, ὦ γῆ καὶ ἥλιε καὶ ἀρετὴ καὶ σύνε- 260
 σις καὶ παιδεία, ἧ διαγινώσκομεν τὰ καλὰ καὶ τὰ
 αἰσχρά, βεβοήθηκα καὶ εἶρηκα. καὶ εἰ μὲν καλῶς
 καὶ ἀξίως τοῦ ἀδικήματος κατηγορήκα, εἶπον ὡς
 ἐβουλόμην, εἰ δὲ ἐνδεεστέως, ὡς ἐδυνάμην. ὑμεῖς
 δὲ καὶ ἐκ τῶν εἰρημένων λόγων καὶ ἐκ τῶν παραλε-
 λειμμένων αὐτοὶ τὰ δίκαια καὶ τὰ συμφέροντα ὑπὲρ
 τῆς πόλεως ψηφίσασθε.

The first part of the book is devoted to a description of the various forms of government which have existed in the world. It begins with a general definition of government, and then proceeds to a detailed account of the different kinds of monarchies, aristocracies, and democracies. The author discusses the advantages and disadvantages of each form, and compares them with the principles of justice and equity. He also examines the causes of the decline and fall of various empires, and the effects of different laws and customs on the character and conduct of the people.

The second part of the book is a history of the world, from the beginning of time to the present. It is divided into several periods, and each period is treated in a separate chapter. The author follows a chronological order, and gives a full and accurate account of the events which have shaped the world. He describes the rise and fall of the various empires, and the progress of civilization. He also discusses the different religions and philosophies which have been the basis of human thought and action. The book is written in a clear and concise style, and is full of interesting and useful information.

DEMOSTHENES DE CORONA.

ΥΠΕΡ ΚΤΗΣΙΦΩΝΤΟΣ ΠΕΡΙ ΤΟΥ ΣΤΕΦΑΝΟΥ.

ΔΙΒΑΝΙΟΥ ΥΠΟΘΕΣΙΣ.

ΤΕΙΧΑΣ μὲν ὁ ῥήτωρ ὑπὲρ Ἀθηναίων προῦβάλετο τῶν
συνήθων τούτων καὶ χειροποιήτων ἀρραγέστερόν τε καὶ
βέλτιον, τὴν τε εἰς τὴν πόλιν εὐνοίαν καὶ περὶ λόγους
δεινότητα, ὡς αὐτὸς εἶρηκεν “οὐ λίθοις καὶ πλίνθοις τὰς
Ἀθήνας ὠχύρωσα, ἀλλὰ μεγάλαις δυνάμεσι καὶ πολλῇ 5
τινὶ συμμαχίᾳ, τῇ μὲν ἐκ γῆς τῇ δὲ ἐκ θαλάττης.” οὐ
μὴν ἀλλὰ καὶ εἰς τὸν χειροποιήτον περίβολον οὐ μικρὰ
τῇ πόλει συνεβάλετο. πεπονηκότος γὰρ κατὰ πολλὰ
μέρη τοῦ τείχους τοῖς Ἀθηναίοις, ἐπειδὴ ἔδοξεν ἀνορθοῦν
αὐτό, ἠρέθησαν ἐπὶ τὸ ἔργον ἄνδρες δέκα, φυλῆς ἐκάστης 10
εἷς, οὓς ἔδει τὴν ἐπιμέλειαν παρέχεσθαι ψιλῆν· τὸ γὰρ
ἀνάλωμα δημόσιον. εἷς τοίνυν τούτων καὶ ὁ ῥήτωρ
γενόμενος οὐχ ὁμοίως τοῖς ἄλλοις τὴν ἐπιμέλειαν μόνῃ
εἰσήνεγκε τῇ χρείᾳ, ἀλλὰ τὸ μὲν ἔργον ἀμέμπτως ἀπετέ-
λεσε, τὰ δὲ χρήματα ἔδωκεν οἴκοθεν τῇ πόλει. ἐπήνεσεν 15
αὐτοῦ τὴν εὐνοίαν ταύτην ἢ βουλήν, καὶ τὴν προθυμίαν
ἠμείψατο στεφάνῳ χρυσῷ· ἔτοιμοι γὰρ Ἀθηναῖοι πρὸς
τὰς χάριτας τῶν εὖ ποιοούντων. Κτησιφῶν δὲ ἦν ὁ τὴν
γνώμην εἰπὼν ὡς δεῖ στεφανῶσαι τὸν Δημοσθένην, ἐν
μὲν καιρῷ τοῖς Διονυσίοις, ἐν δὲ τόπῳ τῷ τοῦ Διονύσου 20
θεάτρῳ, ἐν δὲ θεαταῖς πᾶσι τοῖς Ἑλλησιν, οὓς ἡ πανή-
γυρις συνήγαγε· καὶ τούτων ἐναντίον ἀνειπεῖν τὸν κή-
ρυκα ὅτι στεφανοῖ Δημοσθένην Δημοσθένους Παιανία
ἢ πόλις ἀρετῆς συμπάσης ἕνεκα καὶ εὐνοίας τῆς πρὸς

25 αὐτήν. ἦν οὖν πανταχόθεν ἡ τιμὴ θαυμαστή· διὸ καὶ
 φθόνος αὐτῆς ἦψατο, καὶ τοῦ ψηφίσματος ἀπηνέχθη
 παρανόμων γραφή. Αἰσχίνης γὰρ ἐχθρὸς ὢν τοῦ Δη-
 μοσθένους ἀγῶνα παρανόμων ἐπήγγειλε Κτησιφῶντι,
 λέγων ἄρχοντα γεγονότα τὸν Δημοσθένην καὶ μὴ δόντα
 30 λόγον ὑπεύθυνον εἶναι, νόμον δὲ κελεύειν τοὺς ὑπευθύ-
 νους μὴ στεφανοῦν, καὶ πάλιν νόμον παρεχόμενος τὸν
 κελεύοντα, ἐὰν μὲν τινα ὁ δῆμος ὁ Ἀθηναίων στεφανοῖ,
 ἐν τῇ ἐκκλησίᾳ τὸν στέφανον ἀναγορεύεσθαι, ἐὰν δὲ ἡ
 βουλή, ἐν τῷ βουλευτηρίῳ, ἀλλαχόθι δὲ μὴ ἐξεῖναι.
 35 φησὶ δὲ καὶ τοὺς ἐπαίνους εἶναι τοὺς ἐπὶ τῷ Δημοσθένει
 ψευδεῖς· μὴ γὰρ πεπολιτεῦσθαι καλῶς τὸν ῥήτορα, ἀλλὰ
 καὶ δωροδόκον εἶναι καὶ πολλῶν κακῶν αἴτιον τῇ πόλει.
 καὶ τάξει γε ταύτῃ τῆς κατηγορίας Αἰσχίνης κέχρηται·
 πρῶτον εἰπὼν περὶ τοῦ τῶν ὑπευθύνων νόμου καὶ δεύτε-
 40 ρον περὶ τοῦ τῶν κηρυγμάτων καὶ τρίτον περὶ τῆς πολι-
 τείας· ἠξίωσε δὲ καὶ τὸν Δημοσθένην τὴν αὐτὴν τάξιν
 ποιήσασθαι. ὁ δὲ ῥήτωρ καὶ ἀπὸ τῆς πολιτείας τὴν
 ἀρχὴν ἐποιήσατο καὶ πάλιν εἰς ταύτην τὸν λόγον κατ-
 ἔστρεψε, τεχνικῶς ποιῶν· δεῖ γὰρ ἄρχεσθαι τε ἀπὸ τῶν
 45 ἰσχυροτέρων καὶ λήγειν εἰς ταῦτα· μέσα δὲ τέθεικε τὰ
 περὶ τῶν νόμων, καὶ τῷ μὲν περὶ τῶν ὑπευθύνων ἀντι-
 τίθησι διανοίας, τῷ δὲ περὶ τῶν κηρυγμάτων νόμον ἕτερον
 ἦτοι νόμου μέρος, ὡς φησιν αὐτός, ἐν ᾧ συγκεχώρηται
 καὶ ἐν τῷ θεάτρῳ κηρύττειν, ἐὰν ὁ δῆμος ἢ ἡ βουλή
 50 τοῦτο ψηφίσῃται.

ΕΤΕΡΑ ΥΠΟΘΕΣΙΣ.

Ἀθηναῖοι καὶ Θηβαῖοι πολεμοῦντες πρὸς Φίλιππον ἐ-
 Χαιρωνεῖα, πόλει τῆς Βοιωτίας, ἠττήθησαν· ἐπικρατήσας
 οὖν ὁ Μακεδὼν φρουρὰν μὲν εἰς τὰς Θήβας ἐνέβαλε, καὶ
 εἶχεν ὑπὸ χεῖρα δουλεύουσαν. ἐλπίσαντες οὖν τὸ αὐτὸ

παθεῖν Ἀθηναῖοι καὶ ὅσον οὐδέπω κατ' αὐτῶν ἤξειν 5
 προσδοκῶντες τὸν τύραννον, ἐσκέψαντο τὰ πεπονηκότα
 μέρη τῷ χρόνῳ τοῦ τείχους ἐπανορθώσασθαι, καὶ δὴ
 ἀφ' ἐκάστης φυλῆς τειχοποιοὶ προεβλήθησαν. τοιόνδε
 καὶ ἡ Πανδιονὶς ἐξ ἑαυτῆς εἴλετο πρὸς τὴν χρεῖαν τὸν
 ῥήτορα. τῆς τοίνυν ἐργασίας ἐν χερσὶν οὕσης, προσ- 10
 δεθηθεὶς ἔτι χρημάτων μετὰ τὰ δεδομένα ὑπὸ τῆς πόλεως
 ὁ ῥήτωρ ἐκ τῶν ἰδίων ἐδαπάνησε, καὶ οὐκ ἐλογίσατο
 αὐτὰ τῇ πόλει, ἀλλὰ κατεχαρίσατο. ταύτην ἀφορμὴν ὁ
 Κτησιφῶν, εἰς τῶν πολιτευομένων, δεξάμενος εἰσήνεγκε
 γνώμην ἐν τῇ βουλῇ περὶ αὐτοῦ τοιαύτην, “ἐπειδὴ 15
 διατελεῖ Δημοσθένης ὁ Δημοσθένους παρ' ὅλον τὸν βίον
 εὖνοιαν εἰς τὴν πόλιν ἐπιδεικνύμενος, καὶ νῦν δὲ τειχο-
 ποιὸς ὢν καὶ προσδεθηθεὶς χρημάτων οἴκοθεν παρέσχε καὶ
 ἐχαρίσατο, διὰ τοῦτο δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ
 στεφανοῦσθαι αὐτὸν χρυσέῳ στεφάνῳ, ἐν τῷ θεάτρῳ, 20
 τραγωδιῶν ἀγομένων καινῶν,” ἴσως ὅτε πλήθη συντρέχει
 ἐπιθυμοῦντα καινὰ δράματα βλέπειν. εἰσαγομένου τοίνυν
 καὶ εἰς τὸν δῆμον τοῦ προβουλεύματος, ἐφίσταται τοῦ
 Κτησιφῶντος κατήγορος Αἰσχίνης, ἐκ τῆς πολιτείας
 ὑπάρχων ἐχθρός, παράνομόν εἶναι φάσκων πρὸς τρεῖς 25
 νόμους τὸ ψήφισμα, ἓνα μὲν τὸν κελεύοντα τὸν ὑπεύθυνον
 μὴ στεφανοῦσθαι, πρὶν ἂν δῶ τὰς εὐθύνας· οὕτω δὲ
 ταύτας, φησὶν, ὁ Δημοσθένης ἐδεδώκει καὶ τὰ θεωρικὰ
 διοικῶν καὶ τειχοποιῶν, καὶ ἔδει ἀναμεῖναι καὶ ἐπισχεῖν
 τὸ γέρας, ἕως ἂν ὀφθῆ καθαρὸς ἐξετασθεὶς. δεύτερον δὲ 30
 ἀναγινώσκει νόμον τὸν κελεύοντα ἐν Πυκνὶ στεφανοῦσθαι,
 ἐν τῇ ἐκκλησίᾳ, διαβάλλων τοὺς πολίτας τοὺς δεξαμένους
 ἐν τῷ θεάτρῳ ἀναγορευθῆναι τοῦ Δημοσθένους τὸν στέ-
 φανον· ὁ δὲ τρίτος νόμος εἰς τὴν ὄλην ὁρᾷ τοῦ βίου καὶ
 τῆς πολιτείας ἐξέτασιν· κελεύει γὰρ μηδέποτε ψευδῆ 35
 γράμματα εἰς τὸ Μητρώον εἰσάγειν, ἔνθα ἐστὶν ὅλα τὰ

δημόσια γράμματα. ἐψεύσατο δέ, φησίν, εὖνοιαν καὶ σπουδὴν μαρτυρήσας τῷ Δημοσθένει· κακόνους γὰρ μᾶλλον καὶ πολέμιος εὐρίσκεται τῇ πατρίδι. τούτου
 40 τοῦ νόμου χρησίμου τυγχάνοντος, τοῦ τρίτου, ἀντιλαβόμενος ὡς πέρ τινος ἀγκύρας ὁ ῥήτωρ κατεπάλαυσε τὸν ἀντίδικον, μεθόδῳ δεινοτάτῃ καὶ σοφωτάτῃ τῇ περὶ τοῦ κατηγοροῦ χρησάμενος· ἐκείθεν γὰρ ἔσχε λαβὴν ἐλεῖν καὶ καταγωνίσασθαι τὸν πολέμιον. τοὺς μὲν γὰρ ἄλλους
 45 δύο νόμους, τὸν τε τῶν ὑπευθύνων καὶ τὸν τοῦ κηρύγματος, εἰς τὸ μέσον τοῦ λόγου ἀπέρριψε, στρατηγικῶς κακοὺς δ' εἰς μέσον ἐλάσας, τῷ δὲ ἰσχυροτάτῳ εἰς τὰ ἄκρα προσκέχρηται, τὸ σαθρὸν τῶν ἄλλων ἐξ ἐκατέρου ῥωννύς. ἔοικε δὲ καὶ διοικεῖν πρὸς τὸ συμφέρον τὸν
 50 λόγον, καὶ οὐ σφόδρα ἀναιδῶς τὴν τέχνην ἐπιδεικνύμενος. δοκῶν γὰρ ἐν πρώτοις ὑπερβαίνειν τὸ νόμιμον, ἐτέρῳ τρόπῳ τῷ νομίμῳ προσκέχρηται· καὶ γὰρ νόμον ἀνέγνω Αἰσχίνης τὸν περὶ τῶν στεφάνων ψευδῆ, πρὸς ὃν ὁ ῥήτωρ ἀποκρινόμενος εὔρε καιρὸν εἰς μέσον ἀγαγεῖν τὰ ἑαυτοῦ
 55 πολιτεύματα, ὡς νομίμῳ μαχόμενος. καὶ ἡ μὲν διοίκησις τοῦ λόγου τοιαύτη, κεφάλαιον δὲ ἰσχυρὸν τῷ μὲν Αἰσχίνῃ τὸ νόμιμον, τῷ δὲ ῥήτορι τὸ δίκαιον, κοινὸν δὲ ἀπὸ τοῦ ἴσου τὸ συμφέρον, οὐκ ἔχον φανεράν τὴν ἐξέτασιν. ἡ στάσις ἔγγραφος πραγματικὴ· περὶ ῥητοῦ
 60 γὰρ τὸ ψήφισμα.

Τῆς δὲ γραφῆς ἔτι Φιλίππου ζῶντος ἀποτεθείσης, ἐπὶ Ἀλεξάνδρου διαδεξαμένου τὴν ἀρχὴν ὁ λόγος ἐστὶ καὶ ἡ κρίσις. ὡς γὰρ ἀπέθανε Φίλιππος καὶ τὴν φρουρὰν οἱ Θηβαῖοι τεθαρσηκότες ἐξέβαλον, ὁ μὲν Ἀλέξανδρος ὡς
 65 καταφρονηθεὶς τὰς Θήβας κατέσκαψεν, εἶτα μεταγνοὺς ἐπὶ τῷ πεπραγμένῳ ἐξεχώρησε τῆς Ἑλλάδος αἰσχυρόμενος καὶ κατὰ τῶν βαρβάρων ἐστράτευσεν, οἱ δὲ Ἀθηναῖοι καιρὸν ἔχειν ἐνόμισαν κρίσει παραδοῦναι τοὺς

προδότας τοὺς τὴν Ἑλλάδα ἀδικήσαντας, καὶ οὕτω συν-
εκροτήθη τὸ δικαστήριον.

70

Πρῶτον μὲν ὦ ἄνδρες Ἀθηναῖοι τοῖς θεοῖς εὐχο- 1
μαι πᾶσι καὶ πάσαις, ὅσῃν εὐνοίαν ἔχων ἐγὼ διατελῶ
τῇ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην ὑπάρξαι μοι
παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα, ἔπειθ' ὁ πέρ ἐστι
μάλισθ' ὑπὲρ ὑμῶν καὶ τῆς ὑμετέρας εὐσεβείας τε
καὶ δόξης, τοῦτο παραστήσαι τοὺς θεοὺς ὑμῖν, μὴ
τὸν ἀντίδικον σύμβουλον ποιήσασθαι περὶ τοῦ πῶς 2
ἀκούειν ὑμᾶς ἐμοῦ δεῖ (σχέτλιον γὰρ ἂν εἴη τοῦτό
γε) ἀλλὰ τοὺς νόμους καὶ τὸν ὄρκον, ἐν ᾧ πρὸς
ἅπασιν τοῖς ἄλλοις δικαίοις καὶ τοῦτο γέγραπται τὸ
ὁμοίως ἀμφοῖν ἀκροάσασθαι. τοῦτο δ' ἐστὶν οὐ
μόνον τὸ μὴ προκατεγνωκέναι μηδέν, οὐδὲ τὸ τὴν
εὐνοίαν ἴσην ἀποδοῦναι, ἀλλὰ καὶ τὸ τῇ τάξει καὶ τῇ
ἀπολογίᾳ, ὡς βεβούληται καὶ προήρηται τῶν ἀγωνι-
ζομένων ἕκαστος, οὕτως ἐᾶσαι χρήσασθαι.

Πολλὰ μὲν οὖν ἔγωγ' ἐλαττοῦμαι κατὰ τουτονὶ 3
τὸν ἀγῶνα Αἰσχίνου, δύο δ' ὦ ἄνδρες Ἀθηναῖοι καὶ
μεγάλα, ἐν μὲν ὅτι οὐ περὶ τῶν ἴσων ἀγωνίζομαι
οὐ γὰρ ἐστὶν ἴσον νῦν ἐμοὶ τῆς παρ' ὑμῶν εὐνοίας
διαμαρτεῖν καὶ τούτῳ μὴ ἐλεῖν τὴν γραφήν, ἀλλ' ἐμοὶ
μὲν—οὐ βούλομαι δυσχερὲς εἰπεῖν οὐδὲν ἀρχόμενος
τοῦ λόγου, οὗτος δ' ἐκ περιουσίας μου κατηγορεῖ.
ἕτερον δ', ὃ φύσει πᾶσιν ἀνθρώποις ὑπάρχει, τῶν
μὲν λοιδοριῶν καὶ τῶν κατηγοριῶν ἀκούειν ἠδέως,
τοῖς ἐπαινοῦσι δ' αὐτοὺς ἄχθεσθαι τούτων τοίνυν
ὃ μὲν ἐστὶ πρὸς ἡδονήν, τούτῳ δέδοται, ὃ δὲ πᾶσιν 4
ὡς ἔπος εἰπεῖν ἐνοχλεῖ, λοιπὸν ἐμοί. κἂν μὲν εὐλα-

βούμενος τούτο μὴ λέγω τὰ πεπραγμένα ἔμαντῶ, οὐκ ἔχειν ἀπολύσασθαι τὰ κατηγορημένα δόξω οὐδ' ἐφ' οἷς ἀξιῶ τιμᾶσθαι δεικνύναι· ἐὰν δ' ἐφ' ἃ καὶ πεποίηκα καὶ πεπολίτευμαι βαδίζω, πολλάκις λέγειν ἀναγκασθήσομαι περὶ ἔμαντοῦ· πειράσομαι μὲν οὖν ὡς μετριώτατα τούτο ποιεῖν· ὅ τι δ' ἂν τὸ πρᾶγμα αὐτὸ ἀναγκάζῃ, τούτου τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν ὁ τοιοῦτον ἀγῶνα ἐνστησάμενος.

- 5 Οἶμαι δ' ὑμᾶς πάντας ὧ ἄνδρες Ἀθηναῖοι ἂν ὁμολογήσαι κοινὸν εἶναι τουτουὶ τὸν ἀγῶνα ἐμοὶ καὶ Κτησιφῶντι καὶ οὐδὲν ἐλάττονος ἄξιον σπουδῆς ἐμοί· πάντων μὲν γὰρ ἀποστερεῖσθαι λυπηρὸν ἐστι καὶ χαλεπὸν, ἄλλως τε κὰν ὑπ' ἐχθροῦ τῷ τούτο συμβαίῃ, μάλιστα δὲ τῆς παρ' ὑμῶν εὐνοίας καὶ φιλανθρωπίας, ὅσῳ περ καὶ τὸ τυχεῖν τούτων μέ-
- 6 γιστόν ἐστιν. περὶ τούτων δ' ὄντος τουτουὶ τοῦ ἀγῶνος, ἀξιῶ καὶ δέομαι πάντων ὁμοίως ὑμῶν ἀκούσαι μου περὶ τῶν κατηγορημένων ἀπολογουμένου δικαίως, ὥσπερ οἱ νόμοι κελεύουσιν, οὓς ὁ τιθεὶς ἐξ ἀρχῆς Σόλων, εὖνος ὢν ὑμῖν καὶ δημοτικός, οὐ μόνον τῷ γράψαι κυρίους ᾤετο δεῖν εἶναι, ἀλλὰ καὶ
- 7 τῷ τοὺς δικάζοντας ὁμωμοκέναι, οὐκ ἀπιστῶν ὑμῖν, ὡς γ' ἐμοὶ φαίνεται, ἀλλ' ὁρῶν ὅτι τὰς αἰτίας καὶ τὰς διαβολάς, αἷς ἐκ τοῦ πρότερος λέγειν ὁ διώκων ἰσχύει, οὐκ ἐνὶ τῷ φεύγοντι παρελθεῖν, εἰ μὴ τῶν δικαζόντων ἕκαστος ὑμῶν τὴν πρὸς τοὺς θεοὺς εὐσέβειαν φυλάττων καὶ τὰ τοῦ λέγοντος ὕστερον δίκαια εὐνοϊκῶς προσδέξεται, καὶ παρασχὼν ἑαυτὸν ἴσον καὶ κοινὸν ἀμφοτέροις ἀκροατῆν, οὕτω τὴν διάγνωσιν ποιήσεται περὶ ἀπάντων.

Μέλλων δὲ τοῦ τε ἰδίου βίου παντός, ὡς ἔοικε, 8
 λόγον δίδουσι τήμερον καὶ τῶν κοινῇ πεπολιτευμέ-
 νων, [βούλομαι] πάλιν τοὺς θεοὺς παρακαλέσαι, καὶ
 ἐναντίον ὑμῶν εὐχομαι πρῶτον μὲν, ὕσιν εὖνοϊαν
 ἔχων ἐγὼ διατελῶ τῇ τε πόλει καὶ πᾶσιν ὑμῖν,
 τοσαύτην ὑπάρξαι μοι εἰς τουτονὶ τὸν ἀγῶνα,
 ἔπειθ' ὅ τι μέλλει συνοίσειν καὶ πρὸς εὐδοξίαν
 κοινῇ καὶ πρὸς εὐσέβειαν ἐκάστω, τοῦτο παρα-
 στηῆσαι πᾶσιν ὑμῖν περὶ ταυτησὶ τῆς γραφῆς
 γνῶναι.

Εἰ μὲν οὖν περὶ ὧν ἐδίωκε μόνον κατηγορήσεν 9
 Αἰσχίνης, καὶ γὰρ περὶ αὐτοῦ τοῦ προβουλεύματος
 εὐθύς ἂν ἀπελογοῦμην· ἐπειδὴ δ' οὐκ ἐλάττω λόγον
 τᾶλλα διεξιὼν ἀνήλωκε καὶ τὰ πλείστα κατεψεύ-
 σατό μου, ἀναγκαῖον εἶναι νομίζω καὶ δίκαιον ἅμα
 βραχέα, ὧ ἄνδρες Ἀθηναῖοι, περὶ τούτων εἰπεῖν
 πρῶτον, ἵνα μηδεὶς ὑμῶν τοῖς ἔξωθεν λόγοις
 ἠγμένοσ' ἄλλοτριώτερον τῶν ὑπὲρ τῆς γραφῆς
 δικαίων ἀκούῃ μου.

Περὶ μὲν δὴ τῶν ἰδίων ὅσα λοιδορούμενος βε- 10
 βλασφήμηκε περὶ ἐμοῦ, θεάσασθε ὡς ἀπλᾶ καὶ
 δίκαια λέγω. εἰ μὲν ἴστε με τοιοῦτον οἶον οὗτος
 ἠτιᾶτο (οὐ γὰρ ἄλλοθί που βεβίωκα ἢ παρ' ὑμῖν),
 μηδὲ φωνὴν ἀνάσχησθε, μηδ' εἰ πάντα τὰ κοινὰ
 ὑπέρευ πεπολίτευμαι, ἀλλ' ἀναστάντες καταψηφί-
 σασθε ἤδη· εἰ δὲ πολλῶ βελτίω τούτου καὶ ἐκ
 βελτιόνων, καὶ μηδενὸς τῶν μετρίων, ἵνα μηδὲν
 ἐπαχθὲς λέγω, χεῖρονα καὶ ἐμὲ καὶ τοὺς ἐμοὺς
 ὑπειλήφατε καὶ γιγνώσκετε, τούτῳ μὲν μηδ' ὑπὲρ
 τῶν ἄλλων πιστεύετε (δῆλον γὰρ ὡς ὁμοίως ἅπαντ'

- ἐπλάττετο), ἐμοὶ δ', ἦν παρὰ πάντα τὸν χρόνον
 εὐνοίαν ἐνδέδειχθε ἐπὶ πολλῶν ἀγῶνων τῶν πρότερον,
 11 καὶ νυνὶ παράσχεσθε. κακοήθης δ' ὢν, Αἰσχίνη,
 τοῦτο παντελῶς εὐήθης ᾤήθης, τοὺς περὶ τῶν πε-
 πραγμένων καὶ πεπολιτευμένων λόγους ἀφέντα με
 πρὸς τὰς λαιδορίας τὰς παρὰ σοῦ τρέψεσθαι. οὐ δὴ
 ποιήσω τοῦτο· οὐχ οὕτω τετύφωμαι· ἀλλ' ὑπὲρ μὲν
 τῶν πεπολιτευμένων ἂ κατεψεύδου καὶ διέβαλλες,
 ἐξετάσω, τῆς δὲ πομπείας ταύτης τῆς ἀνέδην γεγε-
 νημένης ὕστερον, ἂν βουλομένοις ἀκούειν ἢ τουτοισί,
 μνησθήσομαι.
- 12 Τὰ μὲν οὖν κατηγορημένα πολλά, καὶ περὶ ὧν
 ἐνίων μεγάλας καὶ τὰς ἐσχάτας οἱ νόμοι διδόασι
 τιμωρίας· τοῦ δὲ παρόντος ἀγῶνος ἡ προαίρεσις
 αὕτη· ἐχθροῦ μὲν ἐπήρειαν ἔχει καὶ ὕβριν καὶ λαι-
 δορίαν καὶ προπηλακισμόν ὁμοῦ καὶ πάντα τὰ τοι-
 αῦτα, τῶν μέντοι κατηγοριῶν καὶ τῶν αἰτιῶν τῶν
 εἰρημένων, εἴ περ ἦσαν ἀληθεῖς, οὐκ ἔνι τῇ πόλει
 13 δίκην ἀξίαν λαβεῖν, οὐδ' ἐγγύς. οὐ γὰρ ἀφαιρεῖσθαι
 δεῖ τὸ προσελθεῖν τῷ δήμῳ καὶ λόγου τυχεῖν, οὐδ'
 ἐν ἐπηρείας τάξει καὶ φθόνου τοῦτο ποιεῖν· οὔτε μὰ
 τοὺς θεοὺς ὀρθῶς ἔχον οὔτε πολιτικὸν οὔτε δίκαιόν
 ἐστίν, ὧ ἄνδρες Ἀθηναῖοι· ἀλλ' ἐφ' οἷς ἀδικοῦντά
 με ἑώρα τὴν πόλιν, οὐσί γε τηλικούτοις ἡλίκα νῦν
 ἐτραγῶδει καὶ διεξήγει, ταῖς ἐκ τῶν νόμων τιμωρίαις
 παρ' αὐτὰ τὰδικήματα χρῆσθαι, εἰ μὲν εἰσαγγελίας
 ἄξια πράττοντά με ἑώρα, εἰσαγγέλλοντα καὶ τοῦτου
 τὸν τρόπον εἰς κρίσιν καθιστάντα παρ' ὑμῖν, εἰ δὲ
 γράφοντα παράνομα, παρανόμων γραφόμενον· οὐ
 γὰρ δήπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ,

ἐμὲ δέ, εἴ περ ἐξελέγχειν ἐνόμιζεν, αὐτὸν οὐκ ἂν
 ἐγράψατο. καὶ μὴν εἴ τι τῶν ἄλλων ὧν νυνὶ διέ- 14
 βαλλε καὶ διεξήει ἢ καὶ ἄλλ' ὅτιοῦν ἀδικοῦντά με
 ὑμᾶς ἑώρα, εἰσὶ νόμοι περὶ πάντων καὶ τιμωρίαι καὶ
 ἀγῶνες καὶ κρίσεις, καὶ τούτοις ἐξῆν ἅπασι χρῆσθαι,
 καὶ ὀπηνίκα ἐφαίνετο ταῦτα πεποιηκῶς καὶ τούτου
 τὸν τρόπον κεχρημένος τοῖς πρὸς ἐμέ, ὡμολογεῖτο
 ἂν ἢ κατηγορία τοῖς ἔργοις αὐτοῦ. νῦν δ' ἐκστάς 15
 τῆς ὀρθῆς καὶ δικαίας ὁδοῦ καὶ φυγῶν τοὺς παρ'
 αὐτὰ τὰ πράγματα ἐλέγχους, τοσούτοις ὕστερον
 χρόνοις αἰτίας καὶ σκώμματα καὶ λοιδορίας συμφο-
 ρήσας ὑποκρίνεται. εἶτα κατηγορεῖ μὲν ἐμοῦ, κρίνει
 δὲ τουτονί, καὶ τοῦ μὲν ἀγῶνος ὅλου τὴν πρὸς ἐμὲ
 ἔχθραν προΐσταται, οὐδαμοῦ δ' ἐπὶ ταύτην ἀπηντη-
 κῶς ἐμοὶ τὴν ἐτέρου ζητῶν ἐπιτιμίαν ἀφελέσθαι
 φαίνεται. καίτοι πρὸς ἅπασιν, ὧ ἄνδρες Ἀθηναῖοι, 16
 τοῖς ἄλλοις οἷς ἂν εἰπεῖν τις ὑπὲρ Κτησιφῶντος
 ἔχοι, καὶ τοῦτ' ἐμοιγε δοκεῖ καὶ μάλ' εἰκότως ἂν
 λέγειν, ὅτι τῆς ἡμετέρας ἔχθρας ἡμᾶς ἐφ' ἡμῶν
 αὐτῶν δίκαιον ἦν τὸν ἐξετασμὸν ποιεῖσθαι, οὐ τὸ
 μὲν πρὸς ἀλλήλους ἀγωνίζεσθαι παραλείπειν, ἐτέρῳ
 δ' ὅτῳ κακόν τι δώσομεν ζητεῖν ὑπερβολὴ γὰρ
 ἀδικίας τοῦτό γε.

Πάντα μὲν τοίνυν τὰ κατηγορημένα ὁμοίως ἐκ 17
 τούτων ἂν τις ἴδοι οὔτε δικαίως οὔτ' ἐπ' ἀληθείας
 οὐδεμιᾶς εἰρημένα βούλομαι δὲ καὶ καθ' ἕνα ἑκαστου
 αὐτῶν ἐξετάσαι, καὶ μάλισθ' ὅσα ὑπὲρ τῆς εἰρήνης
 καὶ τῆς πρεσβείας κατεψεύσατό μου, τὰ πεπραγ-
 μένα ἑαυτῷ μετὰ Φιλοκράτους ἀνατιθεῖς ἐμοί. ἔστι
 δ' ἀναγκαῖον ὧ ἄνδρες Ἀθηναῖοι καὶ προσήκον ἴσως,

ὡς κατ' ἐκείνους τοὺς χρόνους εἶχε τὰ πράγματα ἀναμνησαι, ἵνα πρὸς τὸν ὑπάρχοντα καιρὸν ἕκαστα θεωρήτε.

- 18 Τοῦ γὰρ Φωκικοῦ συστάντος πολέμου, οὐ δι' ἐμέ (οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμην πω τότε), πρῶτον μὲν ὑμεῖς οὕτω διέκεισθε ὥστε Φωκέας μὲν βούλεσθαι σωθῆναι, καίπερ οὐ δίκαια ποιούντας ὀρώντες, Θηβαίους δ' ὀτιοῦν ἂν ἐφησθῆναι παθοῦσιν, οὐκ ἀλόγως οὐδ' ἀδίκως αὐτοῖς ὀργιζόμενοι οἷς γὰρ εὐτυχίκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρητο· ἔπειθ' ἡ Πελοπόννησος ἅπασα διειστήκει, καὶ οὐθ' οἱ μισοῦντες Λακεδαιμονίους οὕτως ἴσχυον ὥστε ἀνελεῖν αὐτούς, οὐθ' οἱ πρότερον δι' ἐκείνων ἄρχοντες κύριοι τῶν πόλεων ἦσαν, ἀλλὰ τις ἦν ἄκριτος καὶ παρὰ τούτοις καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἔρις
- 19 καὶ ταραχή. ταῦτα δ' ὀρών ὁ Φίλιππος (οὐ γὰρ ἦν ἀφανῆ) τοῖς παρ' ἐκάστοις προδόταις χρήματα ἀναλίσκων πάντας συνέκρουε καὶ πρὸς αὐτοὺς ἐτάραττεν· εἶτ' ἐν οἷς ἡμάρτανον ἄλλοι καὶ κακῶς ἐφρόνου, αὐτὸς παρεσκευάζετο καὶ κατὰ πάντων ἐφύετο. ὡς δὲ ταλαιπωρούμενοι τῷ μήκει τοῦ πολέμου οἱ τότε μὲν βαρεῖς νῦν δ' ἀτυχεῖς Θηβαῖοι φανεροὶ πᾶσιν ἦσαν ἀναγκασθησόμενοι καταφεύγειν ἐφ' ὑμᾶς, Φίλιππος, ἵνα μὴ τοῦτο γένοιτο μηδὲ συνέλθοιεν αἱ πόλεις, ὑμῖν μὲν εἰρήνην ἐκείνοις δὲ βοήθειαν ἐπηγ-
- 20 γείλατο. τί οὖν συνηγωνίσασατο αὐτῷ πρὸς τὸ λαβεῖν ὀλίγου δεῖν ὑμᾶς ἐκόντας ἐξαπατωμένους; ἢ τῶν ἄλλων Ἑλλήνων, εἴτε χρῆ κακίαν εἶτ' ἄγνοιαν εἴτε καὶ ἀμφότερα ταῦτ' εἰπεῖν, οἱ πόλεμον συνεχῆ καὶ μακρὸν πολεμούντων ὑμῶν, καὶ τοῦτον ὑπὲρ τῶν

πᾶσι συμφερόντων, ὥς ἔργῳ φανερόν γεγονέν, οὔτε
 χρήμασιν οὔτε σώμασιν οὔτ' ἄλλῳ οὐδενὶ τῶν ἀπάν-
 των συνελάμβανον ὑμῖν· οἷς καὶ δικαίως καὶ προσ-
 ηκόντως ὀργιζόμενοι ἐτοιμῶς ὑπηκούσατε τῷ Φι-
 λίππῳ. ἢ μὲν οὖν τότε συγχωρηθεῖσα εἰρήνη διὰ
 ταῦτ', οὐ δι' ἐμέ, ὡς οὗτος διέβαλλεν, ἐπράχθη· τὰ
 δὲ τούτων ἀδικήματα καὶ δωροδοκήματα ἐν αὐτῇ τῶν
 νυνὶ παρόντων πραγμάτων, ἂν τις ἐξετάξῃ δικαίως,
 αἷτια εὐρήσει. καὶ ταυτὶ πάνθ' ὑπὲρ τῆς ἀληθείας 21
 ἀκριβολογοῦμαι καὶ διεξέρχομαι. εἰ γὰρ εἶναί τι
 δοκοίη τὰ μάλιστα ἐν τούτοις ἀδίκημα, οὐδέν ἐστι
 δήπου πρὸς ἐμέ, ἀλλ' ὁ μὲν πρῶτος εἰπὼν καὶ
 μνησθεὶς ὑπὲρ τῆς εἰρήνης Ἀριστόδημος ἦν ὁ ὑπο-
 κριτής, ὁ δ' ἐκδεξάμενος καὶ γράψας καὶ ἑαυτὸν
 μετὰ τούτου μισθώσας ἐπὶ ταῦτα Φιλοκράτης ὁ
 Ἀγνούσιος, ὁ σὸς Αἰσχίνη κοινωνός, οὐχ ὁ ἐμός,
 οὐδ' ἂν σὺ διαρραγῆς ψευδόμενος, οἱ δὲ συνειπόντες
 ὅτου δήποτε ἔνεκα (ἐὼ γὰρ τοῦτό γ' ἐν τῷ παρόντι)
 Εὐβουλος καὶ Κηφισοφῶν· ἐγὼ δ' οὐδὲν οὐδαμοῦ.
 ἀλλ' ὅμως, τούτων τοιούτων ὄντων καὶ ἐπ' αὐτῆς 22
 τῆς ἀληθείας οὕτω δεικνυμένων, εἰς τοῦθ' ἠκεν ἀναι-
 δείας, ὥστ' ἐτόλμα λέγειν ὡς ἄρα ἐγὼ πρὸς τῷ τῆς
 εἰρήνης αἷτιος γεγενῆσθαι καὶ κεκωλυκῶς εἶην τὴν
 πόλιν μετὰ κοινού συνεδρίου τῶν Ἑλλήνων ταύτην
 ποιήσασθαι. εἴτ' ὦ—τί ἂν εἰπὼν σέ τις ὀρθῶς
 προσείποι; ἔστιν ὅπου σὺ παρών, τηλικαύτην πρᾶ-
 ξιν καὶ συμμαχίαν, ἠλίκην νυνὶ διεξήεις, ὁρῶν ἀφαι-
 ρούμενόν με τῆς πόλεως ἠγανάκτησας ἢ παρελθὼν
 ταῦτα ἂ νυνὶ κατηγορεῖς ἐδίδαξας καὶ διεξῆλθες; καὶ 23
 μὴν εἰ τὸ κωλύσαι τὴν τῶν Ἑλλήνων κοινωνίαν

ἐπεπράκειν ἐγὼ Φιλίππῳ σοὶ τὸ μὴ σιγήσαι λοιπὸν ἦν, ἀλλὰ βοᾶν καὶ διαμαρτύρεσθαι καὶ δηλοῦν τουτοισί. οὐ τοίνυν ἐποίησας οὐδαμοῦ τούτο, οὐδ' ἤκουσέ σου ταύτην τὴν φωνὴν οὐδεὶς· οὔτε γὰρ ἦν πρεσβεία πρὸς οὐδένα ἀπεσταλμένη τότε τῶν Ἑλλήνων, ἀλλὰ πάσαι πάντες ἦσαν ἐξεληλεγμένοι, οὔθ' οὔτος ὑγιὲς περὶ τούτων εἶρηκεν οὐδέν.

24 χωρὶς δὲ τούτων καὶ διαβάλλει τὴν πόλιν τὰ μέγιστα ἐν οἷς ψεύδεται· εἰ γὰρ ὑμεῖς ἅμα τοὺς μὲν Ἑλληνας εἰς πόλεμον παρεκαλεῖτε, αὐτοὶ δὲ πρὸς Φίλιππον περὶ τῆς εἰρήνης πρέσβεις ἐπέμπετε, Εὐρυβάτου πρᾶγμα, οὐ πόλεως ἔργον οὐδὲ χρηστῶν ἀνθρώπων διεπράττεσθε. ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτοὺς ἐν τούτῳ τῷ καιρῷ; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοῦ περὶ εἰρήνης ἐβουλεύεσθε. Οὐκουν οὔτε τῆς ἐξ ἀρχῆς εἰρήνης ἡγεμῶν οὐδ' αἴτιος ὢν ἐγὼ φαίνομαι, οὔτε τῶν ἄλλων ὢν κατεψεύσατό μου οὐδὲν ἀληθὲς ὃν δείκνυται.

25 Ἐπειδὴ τοίνυν ἐποίησατο τὴν εἰρήνην ἡ πόλις, ἐνταῦθα πάλιν σκέψασθε τί ἡμῶν ἐκάτερος προεἴλετο πράττειν· καὶ γὰρ ἐκ τούτων εἴσεσθε τίς ἦν ὁ Φιλίππῳ πάντα συναγωνιζόμενος, καὶ τίς ὁ πράττων ὑπὲρ ὑμῶν καὶ τὸ τῇ πόλει συμφέρον ζητῶν. ἐγὼ μὲν τοίνυν ἔγραψα βουλευῶν ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις ἐπὶ τοὺς τόπους, ἐν οἷς ἂν ὄντα Φίλιππον πυνθάνωνται, καὶ τοὺς ὅρκους ἀπολαμβάνειν· οὔτοι δὲ οὐδὲ γράψαντος ἐμοῦ ταῦτα ποιεῖν
26 ἠθέλησαν. τί δὲ τούτ' ἠδύνατο, ὧ ἄνδρες Ἀθηναῖοι;

ἐγὼ διδάξω. Φιλίππῳ μὲν ἦν συμφέρον ὡς πλεῖστον τὸν μεταξὺ χρόνον γενέσθαι τῶν ὄρκων, ὑμῖν δ' ὡς ἐλάχιστον. διὰ τί; ὅτι ὑμεῖς μὲν οὐκ ἀφ' ἧς ὠμόσατε ἡμέρας μόνου, ἀλλ' ἀφ' ἧς ἠλπίσατε τὴν εἰρήνην ἔσεσθαι, πάσας ἐξελεύσατε τὰς παρασκευὰς τὰς τοῦ πολέμου, ὃ δὲ τοῦτο ἐκ παντὸς τοῦ χρόνου μάλιστα ἐπραγματεύετο, νομίζων, ὅπερ ἦν ἀληθές, ὅσα τῆς πόλεως προλάβοι πρὸ τοῦ τοὺς ὄρκους ἀποδοῦναι, πάντα ταῦτα βεβαίως ἔξειν· οὐδένα γὰρ τὴν εἰρήνην λύσειν τούτων ἕνεκα. ἂ ἐγὼ προορώ- 27
 μενος ἄνδρες Ἀθηναῖοι καὶ λογιζόμενος τὸ ψήφισμα τοῦτο γράφω, πλεῖν ἐπὶ τοὺς τόπους ἐν οἷς ἂν ἦ Φίλιππος, καὶ τοὺς ὄρκους τὴν ταχίστην ἀπολαμβάνειν, ἕν' ἐχόντων τῶν Θρακῶν, τῶν ὑμετέρων συμμάχων, ταῦτα τὰ χωρία ἂ νῦν οὗτος διέσυρε, τὸ Σέρριον καὶ τὸ Μυρτηνὸν καὶ τὴν Ἐργίσκην, οὕτω γίνονται οἱ ὄρκοι, καὶ μὴ προλαβὼν ἐκεῖνος τοὺς ἐπικαίρους τῶν τόπων κύριος τῆς Θράκης κατασταίῃ, μηδὲ πολλῶν μὲν χρημάτων πολλῶν δὲ στρατιωτῶν εὐπορήσας ἐκ τούτων ῥαδίως τοῖς λοιποῖς ἐπιχειροίη πράγμασιν. εἶτα τοῦτο μὲν οὐχὶ λέγει τὸ 28
 ψήφισμα, οὐδ' ἀναγιγνώσκει εἰ δὲ βουλευῶν ἐγὼ προσάγειν τοὺς πρέσβεις ὄμνην δεῖν, τοῦτό μου διαβάλλει. ἀλλὰ τί ἐχρῆν με ποιεῖν; μὴ προσάγειν γράψαι τοὺς ἐπὶ τοῦθ' ἤκουτας, ἕν' ὑμῖν διαλεχθῶσιν; ἢ θέαν μὴ κατανεῖμαι τὸν ἀρχιτέκτονα αὐτοῖς κελεύσαι; ἀλλ' ἐν τοῖν δυοῖν ὀβολοῖν ἐθεώρουσαν ἂν, εἰ μὴ τοῦτ' ἐγράφη. τὰ συμφέροντα τῆς πόλεως ἔδει με φυλάττειν, τὰ δ' ὅλα, ὥσπερ οὗτοι, πεπρακέναι; οὐ δῆπου. Λέγε τοίνυν μοι τὸ ψή-

φισμα τουτι λαβών, ὃ σαφῶς οὗτος εἰδὼς παρέβη.
λέγε.

29

ΨΗΦΙΣΜΑ. [Ἐπὶ ἄρχοντος Μνησιφίλου, ἑκατομ-
βαιῶνος ἔτη καὶ νέα, φυλῆς πρυτανευούσης Πανδιονίδος,
Δημοσθένης Δημοσθένους Παιανιεύς εἶπεν, ἐπειδὴ Φίλι-
ππος ἀποστείλας πρέσβεις περὶ τῆς εἰρήνης ὁμολογου-
μένας πεποιήται συνθήκας, δεδόχθαι τῇ βουλῇ καὶ τῷ
δήμῳ τῷ Ἀθηναίων, ὅπως ἂν ἡ εἰρήνη ἐπιτελεσθῇ ἢ
ἐπιχειροτονηθεῖσα ἐν τῇ πρώτῃ ἐκκλησίᾳ, πρέσβεις
ἐλέσθαι ἐκ πάντων Ἀθηναίων ἤδη πέντε, τοὺς δὲ χειρο-
τονηθέντας ἀποδημεῖν μηδεμίαν ὑπερβολὴν ποιουμένους,
ὅπου ἂν ὄντα πυνθάνωνται τὸν Φίλιππον, καὶ τοὺς ὄρ-
κους λαβεῖν τε παρ' αὐτοῦ καὶ δοῦναι τὴν ταχίστην ἐπὶ
ταῖς ὁμολογημέναις συνθήκαις αὐτῷ πρὸς τὸν Ἀθηναίων
δῆμον, συμπεριλαμβάνοντας καὶ τοὺς ἐκατέρων συμμά-
χους. πρέσβεις ἠρέθησαν Εὐβουλος Ἀναφλύστιος,
Αἰσχίνης Κοθωκίδης, Κηφισοφῶν Ῥαμονούσιος, Δημο-
κράτης Φλυεύς, Κλέων Κοθωκίδης.]

30

Ταῦτα γράψαντος ἐμοῦ τότε, καὶ τὸ τῇ πόλει
συμφέρον, οὐ τὸ Φιλίππῳ ζητοῦντος, βραχὺ φρου-
τίσαντες οἱ χρηστοὶ πρέσβεις οὗτοι καθῆντο ἐν
Μακεδονίᾳ τρεῖς ὅλους μῆνας, ἕως ἤλθε Φίλιππος
ἐκ Θράκης πάντα καταστρεψάμενος, ἐξὸν ἡμερῶν
δέκα, μᾶλλον δὲ τριῶν ἢ τεττάρων, εἰς τὸν Ἑλλήσ-
ποντον ἀφίχθαι καὶ τὰ χωρία σῶσαι, λαβόντας
τοὺς ὄρκους πρὶν ἐκεῖνον ἐξελεῖν αὐτά· οὐ γὰρ ἂν
ἦφατ' αὐτῶν παρόντων ἡμῶν, ἢ οὐκ ἂν ὠρκίζομεν
αὐτὸν, ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ
ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην καὶ τὰ χωρία.

Τὸ μὲν τοίνυν ἐν τῇ πρεσβείᾳ πρῶτον κλέμμα 31
 μὲν Φιλίππου δωροδόκημα δὲ τῶν ἀδίκων τούτων
 ἀνθρώπων τοιοῦτου ἐγένετο· ὑπὲρ οὗ καὶ τότε καὶ
 νῦν καὶ αἰεὶ ὁμολογῶ καὶ πολεμεῖν καὶ διαφέρεσθαι
 τούτοις· ἕτερον δ' εὐθύς ἐφεξῆς ἔτι τούτου μείζον
 κακούργημα θεάσασθε. ἐπειδὴ γὰρ ὤμοσε τὴν 32
 εἰρήνην ὁ Φίλιππος προλαβὼν τὴν Θράκην διὰ
 τούτους οὐχὶ πεισθέντας τῷ ἐμῷ ψηφίσματι, πάλιν
 ὠνεῖται παρ' αὐτῶν ὅπως μὴ ἀπίωμεν ἐκ Μακε-
 δονίας, ἕως τὰ τῆς στρατείας τῆς ἐπὶ τοὺς Φωκέας
 εὐτρεπῆ ποιήσαιο, ἵνα μὴ, δεῦρ' ἀπαγγειλάντων
 ἡμῶν ὅτι μέλλει καὶ παρασκευάζεται πορεύεσθαι,
 ἐξέλθοιτε ὑμεῖς καὶ περιπλεύσαντες ταῖς τριήρεσιν
 εἰς Πύλας ὡσπερ πρότερον κλείσαιο τὸν τόπον,
 ἀλλ' ἅμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων ἡμῶν
 κακεῖνος ἐντὸς εἴη Πυλῶν καὶ μηδὲν ἔχοιθ' ὑμεῖς
 ποιῆσαι. οὕτω δ' ἦν ὁ Φίλιππος ἐν φόβῳ καὶ 33
 πολλῇ ἀγωνίᾳ μὴ καὶ ταῦτα προειληφότος αὐτοῦ,
 εἰ πρὸ τοῦ τοὺς Φωκέας ἀπολέσθαι ψηφίσαισθε
 βοηθεῖν, ἐκφύγοι τὰ πράγματ' αὐτῶν, ὥστε μισ-
 θοῦνται τὸν κατάπτυστον τουτονί, οὐκέτι κοινῇ μετὰ
 τῶν ἄλλων πρέσβεων ἀλλ' ἰδίᾳ καθ' αὐτόν, τοιαῦτα
 πρὸς ὑμᾶς εἰπεῖν καὶ ἀπαγγεῖλαι, δι' ὧν ἅπαντ'
 ἀπώλετο. ἀξιῶ δέ, ὦ ἄνδρες Ἀθηναῖοι, καὶ δέομαι 34
 τοῦτο μεμνήσθαι παρ' ὅλον τὸν ἀγῶνα, ὅτι μὴ
 κατηγορήσαντος Αἰσχίνου μηδὲν ἔξω τῆς γραφῆς
 οὐδ' ἂν ἐγὼ λόγον οὐδένα ἐποιούμην ἕτερον, πάσαις
 δ' αἰτίαις καὶ βλασφημίαις ἅμα τούτου κεχρη-
 μένου ἀνάγκη κάμοι πρὸς ἕκαστα τῶν κατηγο-
 ρομένων μικρὰ ἀποκρίνασθαι. τίνες οὖν ἦσαν 35

οἱ παρὰ τούτου λόγοι τότε ῥηθέντες, καὶ δι' οὓς ἅπαντ' ἀπόλετο; ὡς οὐ δεῖ θορυβεῖσθαι τῷ παρεληλυθέναι Φίλιππον εἰσω Πυλῶν· ἔσται γὰρ ἅπανθ' ὅσα βούλεσθ' ὑμεῖς, εἰάν ἔχηθ' ἡσυχίαν, καὶ ἀκούσεσθε δυοῖν ἢ τριῶν ἡμερῶν, οἷς μὲν ἐχθρὸς ἦκει, φίλον αὐτὸν γεγενημένον, οἷς δὲ φίλος, τούναντίον ἐχθρόν. οὐ γὰρ τὰ ῥήματα τὰς οἰκειότητας ἔφη βεβαιοῦν, μάλα σεμνῶς ὀνομάζων, ἀλλὰ τὰ ταῦτα συμφέρειν· συμφέρειν δὲ Φιλίππῳ καὶ Φωκεῦσι καὶ ὑμῖν ὁμοίως ἅπασι τῆς ἀναληθίας καὶ τῆς βαρύτητος ἐπαλλαγῆναι τῆς τῶν Θηβαίων.

36 ταῦτα δ' ἀσμένως τινὲς ἤκουον αὐτοῦ διὰ τὴν τόθ' ὑποῦσαν ἀπέχθειαν πρὸς τοὺς Θηβαίους. τί οὖν συνέβη μετὰ ταῦτ' εὐθύς, οὐκ εἰς μακράν; τοὺς μὲν Φωκέας ἀπολέσθαι καὶ κατασκαφῆναι τὰς πόλεις αὐτῶν, ὑμᾶς δ' ἡσυχίαν ἀγαγόντας καὶ τούτῳ πεισθέντας μικρὸν ὕστερον σκευαγωγεῖν ἐκ τῶν ἀγρῶν, τοῦτον δὲ χρυσίον λαβεῖν, καὶ ἔτι πρὸς τούτοις τὴν μὲν ἀπέχθειαν τὴν πρὸς Θηβαίους καὶ Θετταλοὺς τῇ πόλει γενέσθαι, τὴν δὲ χάριν τὴν

37 ὑπὲρ τῶν πεπραγμένων Φιλίππῳ. ὅτι δ' οὕτω ταῦτ' ἔχει, λέγε μοι τό τε τοῦ Καλλισθένους ψήφισμα καὶ τὴν ἐπιστολὴν τοῦ Φιλίππου, ἐξ ὧν ἀμφοτέρων ταῦθ' ἅπανθ' ὑμῖν ἔσται φανερά. λέγε.

ΨΗΦΙΣΜΑ. [Ἐπὶ Μνησιφίλου ἄρχοντος, συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν, καὶ πρυτάνεων καὶ βουλῆς γνώμη, μαιμακτηριῶνος δεκάτῃ ἀπιόντος, Καλλισθένης Ἐτεονίκου Φαληρεὺς εἶπε, μηδένα Ἀθηναίων μηδεμιᾶ παρενρέσει ἐν τῇ χώρᾳ κοιταῖον γίγνεσθαι ἀλλ'

ἐν ἄστει καὶ Πειραιεῖ, ὅσοι μὴ ἐν τοῖς φρουρίοις εἰσὶν ἀποτεταγμένοι· τούτων δ' ἐκάστους, ἣν παρέλαβον τάξιν, διατηρεῖν μῆτε ἀφημερεύοντας μῆτε ἀποκοιτουήσασθαι. ὃς ἂν δὲ ἀπειθήσῃ τῷδε τῷ ψηφίσματι, ἔνοχος ἔστω τοῖς τῆς προδοσίας ἐπιτιμίαις, εἰ μὴ τι ἀδύνατον ἐπιδεικνύῃ περὶ ἑαυτὸν· περὶ δὲ τοῦ ἀδυνάτου ἐπικρινέτω ὁ ἐπὶ τῶν ὄπλων στρατηγὸς καὶ ὁ ἐπὶ τῆς διοικήσεως καὶ ὁ γραμματεὺς τῆς βουλῆς. κατακομίζειν δὲ καὶ τὰ ἐκ τῶν ἀγρῶν πάντα τὴν ταχίστην, τὰ μὲν ἐντὸς σταδίων ἑκατὸν εἴκοσι εἰς ἄστυ καὶ Πειραιᾶ, τὰ δὲ ἐκτὸς σταδίων ἑκατὸν εἴκοσι Ἐλευσίνα καὶ Φυλὴν καὶ Ἄφιδναν καὶ Ῥαμνοῦντα καὶ Σούνιον.]

Ἄρ' ἐπὶ ταύταις ταῖς ἐλπίσι τὴν εἰρήνην ἐποιεῖσθε, ἢ ταῦτ' ἐπηγγέλλεθ' ὑμῖν οὗτος ὁ μισθωτός;

Λέγε δὴ τὴν ἐπιστολὴν ἣν ἔπεμψε Φίλιππος μετὰ ταῦτα.

ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΟΥ. [Βασιλεὺς Μακεδόνων

Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. ἴστε ἡμᾶς παρεληλυθότας εἴσω Πυλῶν καὶ τὰ κατὰ τὴν Φωκίδα ὑφ' ἑαυτοὺς πεποιημένους, καὶ ὅσα μὲν ἔκουσίως προσετίθετο τῶν πολισμάτων, φρουρὰς εἰσαγροχότας εἰς αὐτά, τὰ δὲ μὴ ὑπακούοντα κατὰ κράτος λαβόντες καὶ ἐξανδραποδισάμενοι κατεσκάψαμεν. ἀκούων δὲ καὶ ὑμᾶς παρασκευάζεσθαι βοηθεῖν αὐτοῖς γέγραφα ὑμῖν, ἵνα μὴ πλείον ἐνοχλήσθε περὶ τούτων· τοῖς μὲν γὰρ ὄλοις οὐδὲν μέτριόν μοι δοκεῖτε ποιεῖν, τὴν εἰρήνην συνθέμενοι καὶ ὁμοίως ἀντιπαρεξάγοντες, καὶ ταῦτα οὐδὲ συμπεριειλημμένων τῶν Φωκέων ἐν ταῖς κοιναῖς ἡμῶν συνθήκαις. ὥστε εἰ μὴ ἐμμένητε τοῖς ὡμολογημένοις οὐδὲν προτερήσετε ἔξω τοῦ ἐφθακέναι ἀδικοῦντες.]

40 Ἀκούετε ὡς σαφῶς δηλοῖ καὶ διορίζεται ἐν τῇ πρὸς ὑμᾶς ἐπιστολῇ πρὸς τοὺς ἑαυτοῦ συμμάχους ὅτε “ ἐγὼ ταῦτα πεποίηκα ἀκόντων Ἀθηναίων καὶ λυπουμενων, ὥστ’ εἰ περ εὖ φρονεῖτε, ὦ Θηβαῖοι καὶ Θετταλοί, τούτους μὲν ἐχθροὺς ὑπολήψεσθε, ἐμοὶ δὲ πιστεύσετε, ” [οὐ τούτοις τοῖς ῥήμασι γράψας, ταῦτα δὲ βουλόμενος δεικνύναι] τοιγαροῦν ἐκ τούτων [ᾧχετο ἐκείνους λαβῶν] εἰς τὸ μηδ’ ὀτιοῦν προορᾶν τῶν μετὰ ταῦτα | μηδ’ αἰσθάνεσθαι, ἀλλ’ ἐᾶσαι πάντα τὰ πράγματα ἐκείνουν ὑφ’ ἑαυτῷ ποιήσασθαι ἐξ ὧν | ταῖς παρούσαις

41 συμφοραῖς [οἱ ταλαίπωροι] κέχρηται. ὁ δὲ ταύτης τῆς πίστεως αὐτῷ συνεργὸς καὶ συναγωνιστῆς καὶ ὁ δεῦρ’ ἀπαγγεῖλας τὰ ψευδῆ καὶ φευακίσας ὑμᾶς οὗτός ἐστιν ὁ τὰ Θηβαίων ὀδυρόμενος νῦν πάθη | καὶ διεξιὼν ὡς οἰκτρά, καὶ τούτων καὶ τῶν ἐν Φωκεῦσι κακῶν | καὶ ὅσ’ ἄλλα πεπόνθασιν οἱ Ἕλληνες | ἀπάντων αὐτὸς ὦν αἴτιος. δῆλον γὰρ ὅτι σὺ μὲν ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνῃ, καὶ τοὺς Θηβαίους ἐλεεῖς, κτῆμ’ ἔχων ἐν τῇ Βοιωτίᾳ καὶ γεωργῶν τὰ ἐκείνων, ἐγὼ δὲ χαίρω, ὅς εὐθὺς ἐξητούμην ὑπὸ τοῦ ταῦτα πράξαντος.

42 Ἀλλὰ γὰρ ἐμπέπτωκα εἰς λόγους, οὓς αὐτίκα μᾶλλον ἴσως ἀρμόσει λέγειν. ἐπάνειμι δὴ πάλιν ἐπὶ τὰς ἀποδείξεις, ὡς τὰ τούτων ἀδικήματα τῶν νυνὶ παρόντων πραγμάτων γέγονεν αἴτια.

Ἐπειδὴ γὰρ ἐξηπάτησθε μὲν ὑμεῖς ὑπὸ τοῦ Φιλίππου | διὰ τούτων τῶν ἐν ταῖς πρεσβείαις μισθωσάντων ἑαυτοὺς | τῷ Φιλίππῳ καὶ οὐδὲν

ἀληθὲς ὑμῖν ἀπαγγειλάντων, ἐξηπάτηντο δὲ οἱ
 ταλαίπωροι Φωκεῖς καὶ ἀνήρητο αἱ πόλεις αὐ-
 τῶν, τί ἐγένετο; οἱ μὲν κατάπτυστοι Θετταλοὶ 43
 καὶ ἀναίσθητοι Θηβαῖοι φίλον εἰργέτην σωτήρα
 τὸν Φίλιππον ἠγοῦντο· πᾶντ' ἐκείνος ἦν αὐτοῖς·
 οὐδὲ φωνὴν ἤκουον, εἴ τις ἄλλο τι βούλοιο
 λέγειν. ὑμεῖς δὲ ὑφορώμενοι τὰ πεπραγμένα καὶ
 δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως· οὐ γὰρ
 ἦν ὅ τι ἂν ἐποιεῖτε. καὶ οἱ ἄλλοι δὲ Ἕλληνες,
 ὁμοίως ὑμῖν πεφενაკισμένοι καὶ διημαρτηκότες ὧν
 ἠλπισαν, ἤγουν τὴν εἰρήνην, αὐτοὶ τρόπον τινὰ ἐκ
 πολλοῦ πολεμούμενοι. ὅτε γὰρ περιῶν Φίλιππος 44
 Ἰλλυριοῖς καὶ Τριβαλλούς, τινὰς δὲ καὶ τῶν Ἑλ-
 λήνων κατεστρέφετο, καὶ δυνάμεις πολλὰς καὶ με-
 γάλας ἐποιεῖθ' ὑφ' ἑαυτῶ, καὶ τινες τῶν ἐκ τῶν
 πόλεων ἐπὶ τῇ τῆς εἰρήνης ἐξουσίᾳ βαδίζοντες
 ἐκεῖσε διεφθείροντο, ὧν εἷς οὗτος ἦν, τότε πάντες,
 ἐφ' οὓς ταῦτα παρεσκευάζετ' ἐκείνος, ἐπολεμοῦντο.
 εἰ δὲ μὴ ἠσθάνοντο, ἕτερος ὁ λόγος οὗτος, οὐ πρὸς
 ἐμέ. ἐγὼ μὲν γὰρ προὔλεγον καὶ διεμαρτυρόμην 45
 καὶ παρ' ὑμῖν αἰεὶ καὶ ὅποι πεμφθείην· αἱ δὲ πόλεις
 ἐνόσουν τῶν μὲν ἐν τῷ πολιτεύεσθαι καὶ πράττειν
 δωροδοκούντων καὶ διαφθειρομένων ἐπὶ χρήμασι,
 τῶν δὲ ἰδιωτῶν καὶ πολλῶν τὰ μὲν οὐ προορωμέ-
 νων, τὰ δὲ τῇ καθ' ἡμέραν ῥαστώνῃ καὶ σχολῇ
 δελεαζομένων, καὶ τοιουτοῦ τι πάθος πεπονθότων
 ἀπάντων, πλὴν οὐκ ἐφ' ἑαυτοῦς ἐκάστων οἰομένων
 τὸ δεινὸν ἤξειν, καὶ διὰ τῶν ἐτέρων κινδύνων τὰ
 ἑαυτῶν ἀσφαλῶς σχήσειν, ὅταν βούλωνται. εἰτ' 46
 οἶμαι συμβέβηκε τοῖς μὲν πλήθεσιν ἀντὶ τῆς πολ-

λῆς καὶ ἀκαίρου ῥαθυμίας τὴν ἐλευθερίαν ἀπολω-
 λεκέσαι, τοῖς δὲ προεστηκόσι καὶ τὰλλα πλὴν ἑαυ-
 τοὺς οἰομένοις πωλεῖν πρώτους ἑαυτοὺς πεπρακόσιν
 αἰσθέσθαι ἀντὶ γὰρ φίλων καὶ ξένων, ἃ τότε ὠνο-
 μάζοντο ἠνίκα ἐδωροδόκουν, νῦν κόλακες καὶ θεοῖς
 47 ἔχθροὶ καὶ τὰλλ' ἃ προσήκει πάντ' ἀκούουσιν. οὐ-
 δεῖς γάρ, ἄνδρες Ἀθηναῖοι, τὸ τοῦ προδιδόντος συμ-
 φέρον ζητῶν χρήματ' ἀναλίσκει, οὐδ' ἐπειδὰν ὦν
 ἂν πρίηται κύριος γένηται, τῷ προδότῃ συμβούλω
 περὶ τῶν λοιπῶν ἔτι χρῆται· οὐδὲν γὰρ ἂν ἦν
 εὐδαιμονέστερον προδότου. ἀλλ' οὐκ ἔστι ταῦτα
 πόθεν; πολλοῦ γε καὶ δεῖ· ἀλλ' ἐπειδὰν τῶν
 πραγμάτων ἐγκρατῆς ὁ ζητῶν ἄρχειν καταστῆ, καὶ
 τῶν ταῦτα ἀποδομένων δεσπότης ἐστί, τὴν δὲ πονη-
 ρίαν εἰδώς, τότε δὴ, τότε καὶ μισεῖ καὶ ἀπιστεῖ καὶ
 48 προπηλακίζει. σκοπεῖτε δέ· καὶ γὰρ εἰ παρελήλυ-
 θεν ὁ τῶν πραγμάτων καιρὸς, ὁ τοῦ γε εἰδέναί τὰ
 τοιαῦτα καιρὸς αἰεὶ πάρεστι τοῖς εὐφρονοῦσιν. μέ-
 χρι τούτου Λασθένης φίλος ὠνομάζετο, ἕως προῦ-
 δωκεν Ὀλυνθον· μέχρι τούτου Τιμόλαος, ἕως ἀπά-
 λεσε Θήβας· μέχρι τοῦτου Εἰδίκος καὶ Σῖμος ὁ
 Λαρισαῖος, ἕως Θετταλίαν ὑπὸ Φιλίππῳ ἐποίησαν.
 εἶτ' ἐλαυνομένων καὶ ὑβριζομένων καὶ τί κακῶν οὐχὶ
 πασχόντων πᾶσα ἢ οἰκουμένη μεστὴ γέγονεν. τί
 δ' Ἀρίστρατος ἐν Σικυῶνι, καὶ τί Περίλαος ἐν Με-
 49 γάροις; οὐκ ἀπερριμμένοι; ἐξ ὧν καὶ σαφέστατ'
 ἂν τις ἴδοι ὅτι ὁ μάλιστα φυλάττων τὴν ἑαυτοῦ
 πατρίδα καὶ πλείεστα ἀντιλέγων τούτοις, οὗτος ὑμῖν
 Αἰσχίνη τοῖς προδιδούσι καὶ μισθαροῦσι τὸ ἔχειν
 ἐφ' ὅτῳ δωροδοκήσετε περιποιεῖ, καὶ διὰ τοὺς πολ-

λοὺς τουτωνὶ καὶ τοὺς ἀνθισταμένους τοῖς ὑμετέροις
βουλήμασιν ὑμεῖς ἐστε σῶοι καὶ ἔμμισθοι, ἐπεὶ
διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε.

Καὶ περὶ μὲν τῶν τότε πραχθέντων ἔχων ἔτι 50
πολλὰ λέγειν, καὶ ταῦτα ἡγοῦμαι πλείω τῶν ἱκα-
νῶν εἰρῆσθαι· αἴτιος δ' οὗτος, ὥσπερ ἑωλοκρασίαν
τινά μου τῆς πονηρίας τῆς ἑαυτοῦ καὶ τῶν ἀδικη-
μάτων κατασκεδάσας, ἦν ἀναγκαῖον ἦν πρὸς τοὺς
νεωτέρους τῶν πεπραγμένων ἀπολύσασθαι. παρ-
ηνώχλησθε δὲ ἴσως, οἱ καὶ πρὶν ἐμὲ εἰπεῖν ὅτι οὖν
εἰδότες τὴν τούτου τότε μισθαρνίαν. καίτοι φιλίαν 51
γε καὶ ξενίαν αὐτὴν ὀνομάζει, καὶ νῦν εἶπέ που
λέγων “ὁ τὴν Ἀλεξάνδρου ξενίαν ὀνειδίζων ἐμοί.”
ἐγὼ σοι ξενίαν Ἀλεξάνδρου; πόθεν λαβόντι ἢ πῶς
ἀξιωθέντι; οὔτε Φιλίππου ξένον οὔτ' Ἀλεξάνδρου
φίλον εἴποιμι· ἂν ἐγὼ σε, οὐχ οὔτω μαίνομαι, εἰ
μὴ καὶ τοὺς θεριστὰς καὶ τοὺς ἄλλο τι μισθοῦ
πράττοντας φίλους καὶ ξένους δεῖ καλεῖν τῶν μι-
σθωσαμένων. ἀλλ' οὐκ ἔστι ταῦτα· πόθεν; πολ- 52
λοῦ γε καὶ δεῖ· ἀλλὰ μισθωτὸν ἐγὼ σε Φιλίππου
πρότερον καὶ νῦν Ἀλεξάνδρου καλῶ, καὶ οὗτοι
πάντες. εἰ δ' ἀπιστεῖς, ἐρώτησον αὐτούς. μᾶλλον
δ' ἐγὼ τοῦθ' ὑπὲρ σοῦ ποιήσω. πρότερον ὑμῖν, ὧ
ἄνδρες Ἀθηναῖοι, δοκεῖ μισθωτὸς Αἰσχίνης ἢ ξένος
εἶναι Ἀλεξάνδρου; ἀκούεις ἢ λέγουσιν.

Βούλομαι τοίνυν ἤδη καὶ περὶ τῆς γραφῆς αὐ- 53
τῆς ἀπολογήσασθαι καὶ διεξελθεῖν τὰ πεπραγμέν'
ἑμαυτῷ, ἵνα καίπερ εἰδὼς Αἰσχίνης ὅμως ἀκούσῃ
δι' ἃ φημι καὶ τούτων τῶν προβεβουλευμένων
καὶ πολλῷ μειζόνων ἔτι τούτων δωρεῶν δίκαιος

εἶναι τυγχάνειν. Καί μοι λέγε τὴν γραφὴν αὐτὴν λαβών.

- 54 ΓΡΑΦΗ. [Ἐπὶ Χαιρώνδου ἄρχοντος, ἐλαφηβολιῶνος ἕκτη ἰσταμένου, Αἰσχίνης Ἀτρομήτου Κοθωκίδης ἀπήνεγκε πρὸς τὸν ἄρχοντα παρανόμων κατὰ Κτησιφῶντος τοῦ Λεωσθένους Ἀναφλυστίου, ὅτι ἔγραψε παράνομον ψήφισμα, ὡς ἄρα δεῖ στεφανῶσαι Δημοσθένην Δημοσθένους Παιανιέα χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι ἐν τῷ θεάτρῳ Διονυσίοις τοῖς μεγάλοις, τραγωδοῖς καινοῖς, ὅτι στεφανοῖ ὁ δῆμος Δημοσθένην Δημοσθένους Παιανιέα χρυσῷ στεφάνῳ ἀρετῆς ἕνεκα, καὶ εὐνοίας ἧς ἔχων διατελεῖ εἰς τε τοὺς Ἑλληνας ἅπαντας καὶ τὸν δῆμον τῶν Ἀθηναίων, καὶ ἀνδραγαθίας, καὶ διότι διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ καὶ πρόθυμός ἐστι ποιεῖν ὅ τι ἂν δύνηται ἀγαθόν, πάντα ταῦτα ψευδῆ γράψας καὶ παράνομα, τῶν νόμων οὐκ ἐόντων πρῶτον μὲν ψευδεῖς γραφὰς εἰς τὰ δημόσια γράμματα καταβάλλεσθαι, εἶτα τὸν ὑπεύθυνον στεφανοῦν (ἔστι Δημοσθένης τειχοποιὸς καὶ ἐπὶ τῶν θεωρικῶν τεταγμένος), ἔτι δὲ μὴ ἀναγορεύειν τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις τραγωδῶν τῇ καινῇ, ἀλλ' ἐὰν μὲν ἡ βουλή στεφανοῖ, ἐν τῷ βουλευτηρίῳ ἀνειπεῖν, ἐὰν δὲ ἡ πόλις, ἐν Πυκνὶ ἐν τῇ ἐκκλησίᾳ. τίμημα τάλαντα πεντήκοντα. κλήτορες Κηφισοφῶν Κηφισοφῶντος Ῥαμνούσιος, Κλέων Κλέωνος Κοθωκίδης.]

- 56 Ἄ μὲν διώκει τοῦ ψηφίσματος, ὃ ἄνδρες Ἀθηναῖοι, ταῦτ' ἐστίν. ἐγὼ δ' ἀπ' αὐτῶν τούτων πρῶτον οἶμαι δῆλον ὑμῖν ποιήσκειν ὅτι πάντα δικαίως ἀπολογήσομαι τὴν γὰρ αὐτὴν τούτῳ ποιησάμενος τῶν γεγραμμένων τάξι' περὶ πάντων ἐρῶ καθ' ἕκα-

στον ἐφεξῆς καὶ οὐδὲν ἐκὼν παραλείψω. τοῦ μὲν 57
οὖν γράψαι πράττοντα καὶ λέγοντα τὰ βέλτιστά
με τῷ δήμῳ διατελεῖν καὶ πρόθυμον εἶναι ποιεῖν
ὅ τι δύνάμαι ἀγαθόν, καὶ ἐπαινεῖν ἐπὶ τούτοις, ἐν
τοῖς πεπολιτευμένοις τὴν κρίσιν εἶναι νομίζω· ἀπὸ
γὰρ τούτων ἐξεταζομένων εὐρεθήσεται εἴτε ἀληθῆ
περὶ ἐμοῦ γέγραφε Κτησιφῶν ταῦτα καὶ προσή-
κοντα εἴτε καὶ ψευδῆ· τὸ δὲ μὴ προσγράψαντα 58
“ἐπειδὰν τὰς εὐθύνas δῶ” στεφανοῦν, καὶ ἀνειπεῖν
ἐν τῷ θεάτρῳ τὸν στέφανον κελεῦσαι, κοινωνεῖν μὲν
ἡγοῦμαι καὶ τοῦτο τοῖς πεπολιτευμένοις, εἴτε ἀξιός
εἰμι τοῦ στεφάνου καὶ τῆς ἀναρρήσεως τῆς ἐν τού-
τοις εἴτε καὶ μὴ, ἔτι μέντοι καὶ τοὺς νόμους δεικτέον
εἶναί μοι δοκεῖ, καθ’ οὓς ταῦτα γράφειν ἐξῆν τούτῳ.
οὕτως μὲν ὧ ἄνδρες Ἀθηναῖοι δικαίως καὶ ἀπλῶς
τὴν ἀπολογίαν ἔγνωκα ποιεῖσθαι, βαδιοῦμαι δ’ ἐπ’
αὐτὰ ἃ πέπρακταί μοι. καὶ με μηδεὶς ὑπολάβη 59
ἀπαρτᾶν τὸν λόγον τῆς γραφῆς, ἐὰν εἰς Ἑλληνικὰς
πράξεις καὶ λόγους ἐμπέσω· ὁ γὰρ διώκων τοῦ ψη-
φίσματος τὸ λέγειν καὶ πράττειν τὰ ἀρισταί με
καὶ γεγραμμένος ταῦτα ὡς οὐκ ἀληθῆ, οὗτός ἐστιν
ὁ τοὺς περὶ ἀπάντων τῶν ἐμοὶ πεπολιτευμένων λό-
γους οἰκείους καὶ ἀναγκαίους τῇ γραφῇ πεποιηκώς.
εἴτα καὶ πολλῶν προαιρέσεων οὐσῶν τῆς πολιτείας
τὴν περὶ τὰς Ἑλληνικὰς πράξεις εἰλόμην ἐγώ,
ὥστε καὶ τὰς ἀποδείξεις ἐκ τούτων δίκαιός εἰμι
ποιεῖσθαι.

Ἄ μὲν οὖν πρὸ τοῦ πολιτεῦεσθαι καὶ δημηγορεῖν 60
ἐμὲ προῦλαβε καὶ κατέσχε Φίλιππος, εἰάσω· οὐδὲν
γὰρ ἡγοῦμαι τούτων εἶναι πρὸς ἐμέ· ἃ δ’ ἀφ’ ἧς

ἡμέρας ἐπὶ ταῦτα ἐπέστην ἐγὼ καὶ διεκωλύθη,
 ταῦτα ἀναμνήσω καὶ τούτων ὑφέξω λόγων, τοσοῦτον
 ὑπειπών. πλεονέκτημα ὃ ἄνδρες Ἀθηναῖοι μέγα
 61 ὑπῆρξε Φιλίππῳ. παρὰ γὰρ τοῖς Ἑλλησιν, οὐ
 τισὶν ἄλλ' ἅπασιν ὁμοίως, φορὰν προδοτῶν καὶ
 δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη
 γενέσθαι τοσαύτην, ὅσην οὐδεὶς πω πρότερον μέμ-
 νηται γεγονυῖαν· οὐς συναγωνιστὰς καὶ συνεργοὺς
 λαβῶν καὶ πρότερον κακῶς τοὺς Ἑλληνας ἔχοντας
 πρὸς ἑαυτοὺς καὶ στασιαστικῶς ἔτι χεῖρον διέθηκε,
 τοὺς μὲν ἑξαπατῶν, τοῖς δὲ διδούς, τοὺς δὲ πάντα
 τρόπον διαφθείρων, καὶ διέστησεν εἰς μέρη πολλὰ
 ἐνὸς τοῦ συμφέροντος ἅπασιν ὄντος, κωλύειν ἐκείνον
 62 μέγαν γίνεσθαι. ἐν τοιαύτῃ δὲ καταστάσει καὶ ἔτι
 ἀγνοία τοῦ συνισταμένου καὶ φυρομένου κακοῦ τῶν
 ἀπάντων Ἑλλήνων ὄντων δεῖ σκοπεῖν ὑμᾶς, ἄνδρες
 Ἀθηναῖοι, τί προσῆκον ἦν ἐλέσθαι πράττειν καὶ
 ποιεῖν τὴν πόλιν, καὶ τούτων λόγον παρ' ἐμοῦ
 λαβεῖν· ὁ γὰρ ἐνταῦθα ἑαυτὸν τάξας τῆς πολιτείας
 63 εἰμὶ ἐγώ. πότερον αὐτὴν ἐχρῆν, Αἰσχίνῃ, τὸ φρό-
 νημα ἀφεῖσαν καὶ τὴν ἀξίαν τὴν αὐτῆς, ἐν τῇ Θετ-
 ταλῶν καὶ Δολόπων τάξει συγκατακτᾶσθαι Φιλίππῳ
 τὴν τῶν Ἑλλήνων ἀρχὴν καὶ τὰ τῶν προγόνων καλὰ
 καὶ δίκαια ἀναιρεῖν; ἢ τοῦτο μὲν μὴ ποιεῖν, δεινὸν
 γὰρ ὡς ἀληθῶς, ἃ δ' ἐώρα συμβησόμενα, εἰ μηδεὶς
 κωλύσει, καὶ προησθάνεθ', ὡς ἔοικεν, ἐκ πολλοῦ,
 64 ταῦτα περιδεῖν γιγνόμενα; ἀλλὰ νῦν ἔγωγε τὸν
 μάλιστα ἐπιτιμῶντᾶ τοῖς πεπραγμένοις ἠδέως ἂν
 ἐροίμην, τῆς ποίας μερίδος γενέσθαι τὴν πόλιν ἐβού-
 λετ' ἂν, πότερον τῆς συναιτίας τῶν συμβεβηκότων

τοῖς Ἑλλησι κακῶν καὶ αἰσχροῦν, ἧς ἂν Θετταλοὺς καὶ τοὺς μετὰ τούτων εἴποι τις, ἢ τῆς περιεωρακυίας ταῦτα γιγνόμενα ἐπὶ τῇ τῆς ἰδίας πλεονεξίας ἐλπίδι, ἧς ἂν Ἀρκάδας καὶ Μεσσηνίους καὶ Ἀργεῖους θείημεν. ἀλλὰ καὶ τούτων πολλοί, μᾶλλον δὲ πάντες, 65 χεῖρον ἡμῶν ἀπηλλάχασιν. καὶ γὰρ εἰ μὲν ὡς ἐκράτησε Φίλιππος ὄχρετ' εὐθέως ἀπιῶν καὶ μετὰ ταῦτ' ἦγεν ἡσυχίαν, μήτε τῶν αὐτοῦ συμμάχων μήτε τῶν ἄλλων Ἑλλήνων μηδένα μηδὲν λυπήσας, ἦν ἂν τις κατὰ τῶν ἐναντιωθέντων οἷς ἔπραττεν ἐκεῖνος μέμψις καὶ κατηγορία· εἰ δὲ ὁμοίως ἀπάντων τὸ ἀξίωμα, τὴν ἡγεμονίαν, τὴν ἐλευθερίαν περιείλετο, μᾶλλον δὲ καὶ τὰς πολιτείας, ὅσων ἡδύνατο, πῶς οὐχ ἀπάντων ἐνδοξότατα ὑμεῖς ἐβουλεύσασθε ἐμοὶ πεισθέντες;

[Ἄλλ' ἐκείσε ἐπανέρχομαι.] τί τὴν πόλιν, Αἰ- 66 σχίνην, προσῆκε ποιεῖν ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων ὀρώσαν ἐαυτῷ κατασκευαζόμενον Φίλιππον; ἢ τί τὸν σύμβουλον ἔδει λέγειν ἢ γράφειν, τὸν Ἀθήνησι (καὶ γὰρ τοῦτο πλείστον διαφέρει), ὃς συνήδειν μὲν ἐκ παντὸς τοῦ χρόνου μέχρι τῆς ἡμέρας, ἀφ' ἧς αὐτὸς ἐπὶ τὸ βῆμα ἀνέβην, αἰεὶ περὶ πρωτείων καὶ τιμῆς καὶ δόξης ἀγωνιζομένην τὴν πατρίδα, καὶ πλείω καὶ χρήματα καὶ σώματα ἀνηλωκυίαν ὑπὲρ φιλοτιμίας καὶ τῶν πᾶσι συμφερόντων ἢ τῶν ἄλλων Ἑλλήνων ὑπὲρ αὐτῶν ἀνηλώκασιν ἕκαστοι, ἐώρων 67 δ' αὐτὸν τὸν Φίλιππον, πρὸς ὃν ἦν ἡμῖν ὁ ἀγών, ὑπὲρ ἀρχῆς καὶ δυναστείας [τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, πᾶν ὅ τι βουληθείη μέρος ἢ τύχη τοῦ

- σώματος παρελέσθαι, τούτο προϊέμενον, ὥστε τῷ
 68 λοιπῷ μετὰ τιμῆς καὶ δόξης ζῆν; καὶ μὴν οὐδὲ τοῦτό
 γε οὐδεὶς ἂν εἰπεῖν τολμήσαι, ὡς τῷ μὲν ἐν Πέλλῃ
 τραφέντι, χωρὶς ἀδόξῳ τότε γε ὄντι καὶ μικρῷ,
 τοσαύτην μεγαλοψυχίαν προσῆκεν ἐγγενέσθαι, ὥστε
 τῆς τῶν Ἑλλήνων ἀρχῆς ἐπιθυμῆσαι καὶ τοῦτ' εἰς
 τὸν νοῦν ἐμβαλέσθαι, ὑμῖν δ' οὖσιν Ἀθηναίοις καὶ
 κατὰ τὴν ἡμέραν ἐκάστην ἐν πᾶσι καὶ λόγοις καὶ
 θεωρήμασι τῆς τῶν προγόνων ἀρετῆς ὑπόμνημα
 θεωροῦσι τοσαύτην κακίαν ὑπάρξαι, ὥστε τῆς ἐλ-
 ευθερίας αὐτεπαγγέλτους ἔθειλοντ' ἀσπαραχωρήσαι
 69 Φιλίππῳ. οὐδ' ἂν εἰς ταῦτα φήσειεν. λοιπὸν
 τοίνυν ἦν καὶ ἀναγκαῖον ἡμᾶς πᾶσιν οἷς ἐκεῖνος
 ἔπραττεν ἀδικῶν ὑμᾶς ἐναντιοῦσθαι δικαίως. τοῦτ'
 ἐποιεῖτε μὲν ὑμεῖς ἐξ ἀρχῆς, εἰκότως καὶ προση-
 κόντως, ἔγραφον δὲ καὶ συνεβούλευον καὶ ἐγὼ καθ'
 οὓς ἐπολιτευόμεν χρόνους. ὁμολογῶ. ἀλλὰ τί ἐχ-
 ρῆν με ποιεῖν; ἦδη γάρ σ' ἐρωτῶ, πάντα τὰλλ'
 ἀφείς, Ἀμφίπολιν, Πύδναν, Ποτίδαιαν, Ἀλόνησον
 70 οὐδενὸς τούτων μέμνημαι. Σέρριον δὲ καὶ Δορίσκον
 καὶ τὴν Πεπαρήθου πόρθησιν καὶ ὅσ' ἄλλα ἢ πόλις
 ἠδίκηίτο, οὐδ' εἰ γέγονεν οἶδα. καίτοι σύ γ' ἔφησθά
 με ταῦτα λέγοντα εἰς ἔχθραν ἐμβαλεῖν τουτουσί,
 Εὐβούλου καὶ Ἀριστοφώντος καὶ Διοπείθους τῶν
 περὶ τούτων ψηφισμάτων ὄντων, οὐκ ἐμῶν, ὧ λέγων
 71 εὐχερῶς ὅ τι ἂν βουλευθῆς. οὐδὲ νῦν περὶ τούτων
 ἐρῶ. ἀλλ' ὅ τὴν Εὐβοίαν ἐκεῖνος σφετεριζόμενος
 καὶ κατασκευάζων ἐπιτείχισμα ἐπὶ τὴν Ἀττικὴν,
 καὶ Μεγάροις ἐπιχειρῶν, καὶ καταλαμβάνων Ὠρεόν,
 καὶ κατασκάπτων Πορθμέν, καὶ καθιστὰς ἐν μὲν

Ὁρεῶ Φιλιστίδην τύραννον ἐν δ' Ἐρετρίᾳ Κλείταρχον, καὶ τὸν Ἑλλήσποντον ὑφ' ἑαυτῷ ποιούμενος, καὶ Βυζάντιον πολιορκῶν, καὶ πόλεις Ἑλληνίδας ἄς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων, πότερον ταῦτα πάντα ποιῶν ἠδίκηει καὶ παρεσπύνδει καὶ ἔλυε τὴν εἰρήνην ἢ οὐ; καὶ πότερον φανῆναι τινα τῶν Ἑλλήνων τὸν ταῦτα κωλύσοντα ποιεῖν αὐτὸν ἐχρῆν ἢ μή; εἰ μὲν γὰρ μὴ ἐχρῆν, ἀλλὰ τὴν 72 Μυσῶν λείαν καλουμένην τὴν Ἑλλάδα οὖσαν ὀφθῆναι ζώντων καὶ ὄντων Ἀθηναίων, περιείργασμαι μὲν ἐγὼ περὶ τούτων εἰπὼν, περιείργασται δ' ἡ πόλις ἢ πεισθεῖσα ἐμοί, ἔστω δὲ ἀδικήματα πάντα ἃ πέπρακται καὶ ἀμαρτήματα ἕμα. εἰ δὲ ἔδει τινὰ τούτων κωλυτὴν φανῆναι, τίνα ἄλλον ἢ τὸν Ἀθηναίων δῆμον προσῆκε γενέσθαι; ταῦτα τοίνυν ἐπολιτευόμεν ἐγὼ, καὶ ὄρων καταδουλούμενον πάντας ἀνθρώπους ἐκεῖνον ἠναντιούμην, καὶ προλέγων καὶ διδάσκων μὴ προῖεσθαι διετέλουν.

Καὶ μὴν τὴν εἰρήνην γ' ἐκεῖνος ἔλυσε τὰ πλοῖα 73 λαβῶν, οὐχ ἡ πόλις, Αἰσχίνη. Φέρε δὲ αὐτὰ τὰ ψηφίσματα καὶ τὴν ἐπιστολὴν τὴν τοῦ Φιλίππου, καὶ λέγε ἐφεξῆς· ἀπὸ γὰρ τούτων, τίς τίνος αἰτίας ἐστι, γενήσεται φανερόν.

ΨΗΦΙΣΜΑ. [Ἐπὶ ἄρχοντος Νεοκλέους, μηνὸς βοηδρομιῶνος, ἐκκλησία σύγκλητος ὑπὸ στρατηγῶν, Εὐβουλος Μνησιθέου Κόπριος εἶπεν, ἐπειδὴ προσήγγειλαν οἱ στρατηγοὶ ἐν τῇ ἐκκλησίᾳ ὡς ἄρα Λεωδάμαντα τὸν ναύαρχον καὶ τὰ μετ' αὐτοῦ ἀποσταλέντα σκάφη εἴκοσι ἐπὶ τὴν τοῦ σίτου παραπομπὴν εἰς Ἑλλήσποντον ὃ παρὰ Φιλίππου στρατηγὸς Ἀμύντας καταγίχοχεν εἰς

74 Μακεδονίαν καὶ ἐν φυλακῇ ἔχει, ἐπιμεληθῆναι τοὺς πρυ-
 τάνεις καὶ τοὺς στρατηγοὺς ὅπως ἢ βουλὴ συναχθῶσι
 καὶ αἰρεθῶσι πρέσβεις πρὸς Φίλιππον, οἳ παραγενόμενοι
 διαλέξονται πρὸς αὐτὸν περὶ τοῦ ἀφεθῆναι τὸν ναύαρχον
 καὶ τὰ πλοῖα καὶ τοὺς στρατιώτας. καὶ εἰ μὲν δι' ἄγνοιαν
 ταῦτα πεποίηκεν ὁ Ἀμύντας, ὅτι οὐ μεμψιμοιρεῖ ὁ δῆμος
 οὐδέν· εἰ δέ τι πλημμελοῦντα παρὰ τὰ ἐπεσταλμένα
 λαβῶν, ὅτι ἐπισκεψάμενοι Ἀθηναῖοι ἐπιτιμήσουσι κατὰ
 τὴν τῆς ὀλιγορίας ἀξίαν. εἰ δὲ μηδέτερον τούτων ἐστίν,
 ἀλλ' ἰδίᾳ ἀγνωμονοῦσιν ἢ ὁ ἀποστείλας ἢ ὁ ἀπεσταλ-
 μένος, καὶ λέγειν, ἵνα αισθανόμενος ὁ δῆμος βουλεύσῃται
 τί δεῖ ποιεῖν.]

75 Τοῦτο μὲν τοίνυν τὸ ψήφισμα Εὐβουλος ἔγρα-
 ψεν, οὐκ ἐγώ, τὸ δ' ἐφεξῆς Ἀριστοφῶν, εἶθ' Ἡγή-
 σιππος, εἶτ' Ἀριστοφῶν πάλιν, εἶτα Φιλοκράτης,
 εἶτα Κηφισοφῶν, εἶτα πάντες· ἐγὼ δ' οὐδέν περὶ
 τούτων. Λέγε.

ΨΗΦΙΣΜΑΤΑ. [Ἐπὶ Νεοκλέους ἄρχοντος, βοηδρο-
 μίωνος ἔτη καὶ νέα, βουλῆς γνώμη, πρυτάνεις καὶ στρα-
 τηγοὶ ἐχρημάτισαν τὰ ἐκ τῆς ἐκκλησίας ἀνενεγκόντες,
 ὅτι ἔδοξε τῷ δήμῳ πρέσβεις ἐλέσθαι πρὸς Φίλιππον περὶ
 τῆς τῶν πλοίων ἀνακομιδῆς καὶ ἐντολὰς δοῦναι κατὰ τὰ
 ἐκ τῆς ἐκκλησίας ψηφίσματα. καὶ εἶλοντο τούσδε, Κη-
 φισοφῶντα Κλέωνος Ἀναφλύστιον, Δημόκριτον Δημο-
 φῶντος Ἀναγυράσιον, Πολύκριτον Ἀπημάντου Κοθω-
 κίδην. πρυτανεΐα φυλῆς Ἴπποθωντίδος, Ἀριστοφῶν
 Κολυττεὺς πρόεδρος εἶπεν.]

76 Ὡσπερ τοίνυν ἐγὼ ταῦτα δεικνύω τὰ ψηφίσι-
 ματα, οὕτω σὺ δεῖξον, Αἰσχίνη, ὅποῖον ἐγὼ γράψας
 ψήφισμα αἰτίος εἰμι τοῦ πολέμου. ἀλλ' οὐκ ἂν

ἔχοις· εἰ γὰρ εἶχες, οὐδὲν ἂν αὐτοῦ πρότερον νυνὶ παρέσχου. καὶ μὴν οὐδ' ὁ Φίλιππος οὐδὲν αἰτιᾶται ἐμὲ ὑπὲρ τοῦ πολέμου, ἑτέροις ἐγκαλῶν. Λέγε δ' αὐτὴν τὴν ἐπιστολὴν τὴν τοῦ Φιλίππου.

ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΟΥ. [Βασιλεὺς Μακεδόνων 77

Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. παραγενόμενοι πρὸς ἐμὲ οἱ παρ' ὑμῶν πρεσβευταί, Κηφισοφῶν καὶ Δημόκριτος καὶ Πολύκριτος, διελέγοντο περὶ τῆς τῶν πλοίων ἀφέσεως ὧν ἐναυάρχει Λαομέδων. καθ' ὅλου μὲν οὖν ἔμοιγε φαίνεσθε ἐν μεγάλῃ εὐηθείᾳ ἔσεσθαι, εἴ γ' οἴεσθ' ἐμὲ λανθάνειν ὅτι ἐξαπεστάλη ταῦτα τὰ πλοῖα πρόφασιν μὲν ὡς τὸν σῖτον παραπέμψοντα ἐκ τοῦ Ἑλλησπόντου εἰς Λῆμνον, βοηθήσοντα δὲ Σηλυμβριανοῖς τοῖς ὑπ' ἐμοῦ μὲν πολιορκουμένοις, οὐ συμπεριελημμένοις δὲ ἐν ταῖς τῆς φιλίας κοινῇ κειμέναις ἡμῖν συνθήκαις. καὶ ταῦτα συνετάχθη τῷ ναυάρχῳ ἄνευ μὲν 78 τοῦ δήμου τοῦ Ἀθηναίων, ὑπὸ δέ τινων ἀρχόντων καὶ ἑτέρων ἰδιωτῶν μὲν νῦν ὄντων, ἐκ παντὸς δὲ τρόπου βουλομένων τὸν δῆμον ἀντὶ τῆς νῦν ὑπαρχούσης πρὸς ἐμὲ φιλίας τὸν πόλεμον ἀναλαβεῖν, πολλῶ μᾶλλον φιλοτιμουμένων τοῦτο συντετελέσθαι ἢ τοῖς Σηλυμβριανοῖς βοηθῆσαι. καὶ ὑπολαμβάνουσιν αὐτοῖς τὸ τοιοῦτο πρόσ-οδον ἔσεσθαι· οὐ μέντοι μοι δοκεῖ τοῦτο χρήσιμον ὑπάρχειν οὐθ' ὑμῖν οὐτ' ἐμοί. διόπερ τά τε νῦν καταχθέντα πλοῖα πρὸς ἡμᾶς ἀφήμι ὑμῖν, καὶ τοῦ λοιποῦ, εἰ βούλησθε μὴ ἐπιτρέπῃν τοῖς προεστηκόσιν ὑμῶν κακοήθως πολιτεύεσθαι, ἀλλ' ἐπιτιμᾶτε, πειράσομαι καὶ γὰρ διαφυλάττειν τὴν εἰρήνην. εὐτυχεῖτε.]

Ἐνταῦθ' οὐδαμοῦ Δημοσθένην γέγραφεν, οὐδ' 79 αἰτίαν οὐδεμίαν κατ' ἐμοῦ. τί ποτ' οὖν τοῖς ἄλλοις

ἐγκαλῶν τῶν ἐμοὶ πεπραγμένων οὐχὶ μέμνηται; ὅτι
 τῶν ἀδικημάτων ἂν ἐμέμνητο τῶν αὐτοῦ, εἴ τι περὶ
 ἐμοῦ γεγράφει· τούτων γὰρ εἰχόμεν ἔγὼ καὶ τούτοις
 ἠναντιούμεν. καὶ πρῶτον μὲν τὴν εἰς Πελοπόν-
 νησον πρεσβείαν ἔγραψα, ὅτε πρῶτον ἐκεῖνος εἰς
 Πελοπόννησον παρεδύετο, εἶτα τὴν εἰς Εὐβοίαν,
 ἠνίκ' Εὐβοίας ἤπτετο, εἶτα τὴν ἐπ' Ὀρεὸν ἐξοδον,
 οὐκέτι πρεσβείαν, καὶ τὴν εἰς Ἐρέτριαν, ἐπειδὴ
 τυράννους ἐκεῖνος ἐν ταύταις ταῖς πόλεσι κατέστη-
 80 σεν. μετὰ ταῦτα δὲ τοὺς ἀποστόλους ἅπαντας ἀπέ-
 στειλα, καθ' οὓς Χερρόνησος ἐσώθη καὶ Βυζάντιον καὶ
 πάντες οἱ σύμμαχοι. ἐξ ὧν ὑμῖν μὲν τὰ κάλλιστα,
 ἔπαινοι δόξαι τιμαὶ στέφανοι χάριτες, παρὰ τῶν εὖ
 πεπονθότων ὑπῆρχον, τῶν δ' ἀδικουμένων τοῖς μὲν
 ὑμῖν τότε πεισθεῖσιν ἢ σωτηρία περιεγένετο, τοῖς
 δ' ὀλιγορήσασι τὸ πολλάκις ὧν ὑμεῖς προείπατε
 μεμνησθαι, καὶ νομίζειν ὑμᾶς μὴ μόνον εὖνουσ ἑαυ-
 τοῖς ἀλλὰ καὶ φρονίμους ἀνθρώπους καὶ μάντις
 81 εἶναι· πάντα γὰρ ἐκβέβηκεν ἃ προείπατε. καὶ μὴν
 ὅτι πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης ὥστ'
 ἔχειν Ὀρεόν, πολλὰ δὲ Κλειτάρχος ὥστ' ἔχειν
 Ἐρέτριαν, πολλὰ δ' αὐτὸς ὁ Φίλιππος ὥστε ταῦθ'
 ὑπάρχειν ἐφ' ὑμᾶς αὐτῶ καὶ περὶ τῶν ἄλλων μηδὲν
 ἐξελέγχεσθαι μηδ' ἃ ποιῶν ἠδίκηι μηδένα ἐξετάζειν
 82 πανταχοῦ, οὐδεὶς ἀγνοεῖ, καὶ πάντων ἠκίστα σύ' οἱ
 γὰρ παρὰ τοῦ Κλειτάρχου καὶ τοῦ Φιλιστίδου τότε
 πρέσβεις δεῦρ' ἀφικνούμενοι παρὰ σοὶ κατέλυον,
 Αἰσχίνη, καὶ σὺ προὔξενεις αὐτῶν· οὓς ἢ μὲν πόλις
 ὡς ἐχθροὺς καὶ οὔτε δίκαια οὔτε συμφέροντα λέγον-
 τας ἀπήλασε, σοὶ δ' ἦσαν φίλοι· οὐ τοίνυν ἐπράχθη

τούτων οὐδέν, ὃ βλασφημῶν περὶ ἐμοῦ καὶ λέγων ὡς σιωπῶ μὲν λαβῶν, βοῶ δ' ἀναλώσας. ἀλλ' οὐ σύ, ἀλλὰ βοῆς μὲν ἔχων, παύσει δὲ οὐδέποτ', ἐὰν μὴ σε οὗτοι παύσωσιν ἀτιμώσαντες τήμερον. στεφανωσάντων τοίνυν ὑμῶν ἐμέ' ἐπὶ τούτοις τότε, καὶ γράψαντος Ἀριστονίκου τὰς αὐτὰς συλλαβὰς ἄσπερ οὗτοσὶ Κτησιφῶν νῦν γέγραφε, καὶ ἀναρρηθέντος ἐν τῷ θεάτρῳ τοῦ στεφάνου, καὶ δευτέρου κηρύγματος ἤδη μοι τούτου γιγνομένου, οὗτ' ἀντεῖπεν Αἰσχίνης παρῶν οὔτε τὸν εἰπόντα ἐγράψατο. Καί μοι λέγε καὶ τοῦτο τὸ ψήφισμα λαβῶν.

ΨΗΦΙΣΜΑ. [Ἐπὶ Χαιρώνδου Ἡγέμονος ἄρχοντος, γαμηλιῶνος ἕκτη ἀπιόντος, φυλῆς πρυτανευούσης Λεοντίδος, Ἀριστόνικος Φρεάρριος εἶπεν, ἐπειδὴ Δημοσθένης Δημοσθένους Παιανιεύς πολλὰς καὶ μεγάλας χρείας παρέσχηται τῷ δήμῳ τῷ Ἀθηναίων καὶ πολλοῖς τῶν συμμάχων καὶ πρότερον, καὶ ἐν τῷ παρόντι καιρῷ βεβοήθηκε διὰ τῶν ψηφισμάτων καὶ τινὰς τῶν ἐν τῇ Εὐβοίᾳ πόλεων ἠλευθέρωκε, καὶ διατελεῖ εὖνους ὧν τῷ δήμῳ τῷ Ἀθηναίων, καὶ λέγει καὶ πράττει ὃ τι ἂν δύνηται ἀγαθὸν ὑπὲρ τε αὐτῶν Ἀθηναίων καὶ τῶν ἄλλων Ἑλλήνων, δεδύχθαι τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἀθηναίων ἐπαινεῖσαι Δημοσθένην Δημοσθένους Παιανιέα καὶ στεφανῶσαι χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι τὸν στέφανον ἐν τῷ θεάτρῳ τραγωδοῖς καινοῖς, τῆς δὲ ἀναγορεύσεως τοῦ στεφάνου ἐπιμεληθῆναι τὴν πρυτανεύουσαν φυλὴν καὶ τὸν ἀγωνοθέτην. εἶπεν Ἀριστόνικος Φρεάρριος.]

Ἔστιν οὖν ὅστις ὑμῶν οἶδέ τινα αἰσχύνην τῇ πόλει συμβᾶσαν διὰ τοῦτο τὸ ψήφισμα ἢ χλευασμὸν ἢ γέλωτα, ἃ νῦν οὗτος ἔφη συμβήσεσθαι,

ἐὰν ἐγὼ στεφανῶμαι; καὶ μὴν ὅταν ἦ νέα καὶ γνώριμα πᾶσι τὰ πράγματα, ἐὰν τε καλῶς ἔχη, χάριτος τυγχάνει, ἐὰν θ' ὡς ἐτέρως, τιμωρίας. φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκῶς τότε, καὶ οὐ μέμφεως οὐδὲ τιμωρίας.

86 Οὐκοῦν μέχρι μὲν τῶν χρόνων ἐκείνων, ἐν οἷς ταῦτ' ἐπράχθη, πάντα ἀνωμολόγηται τὰ ἄριστα πράττειν τῇ πόλει, τῷ νικᾶν, ὅτ' ἐβουλεύεσθε, λέγων καὶ γράφων, τῷ καταπραχθῆναι τὰ γραφέντα καὶ στεφάνους ἐξ αὐτῶν τῇ πόλει καὶ ἐμοὶ καὶ πᾶσι γενέσθαι, τῷ θυσίας τοῖς θεοῖς καὶ προσόδους ὡς ἀγαθῶν τούτων ὄντων ὑμᾶς πεποιῆσθαι.

87 Ἐπειδὴ τοίνυν ἐκ τῆς Εὐβοίας ὁ Φίλιππος ὑφ' ὑμῶν ἐξηλάθη, τοῖς μὲν ὅπλοις, τῇ δὲ πολιτείᾳ καὶ τοῖς ψηφίσμασι, κἂν διαρραγῶσί τινες τούτων, ὑπ' ἐμοῦ, ἕτερον κατὰ τῆς πόλεως ἐπιτειχισμὸν ἐζήτει. ὁρῶν δ' ὅτι σίτῳ πάντων ἀνθρώπων πλείστῳ χρώμεθ' ἐπεισάκτῳ, βουλόμενος τῆς σιτοπομπίας κύριος γενέσθαι, παρελθὼν ἐπὶ Θράκης Βυζαντίους συμμάχους ὄντας αὐτῷ τὸ μὲν πρῶτον ἡξίου συμπολεμεῖν τὸν πρὸς ὑμᾶς πόλεμον, ὡς δ' οὐκ ἤθελον οὐδ' ἐπὶ τούτοις ἔφασαν τὴν συμμαχίαν πεποιῆσθαι, λέγοντες ἀληθῆ, χάρακα βαλόμενος πρὸς τῇ πόλει

88 καὶ μηχανήματ' ἐπιστήσας ἐπολιόρκει. τούτων δὲ γιγνομένων ὅ τι μὲν προσῆκε ποιεῖν ὑμᾶς, οὐκ ἐπερωτήσω· δῆλον γάρ ἐστιν ἅπασιν. ἀλλὰ τίς ἦν ὁ βοηθήσας τοῖς Βυζαντίοις καὶ σώσας αὐτούς; τίς ὁ κωλύσας τὸν Ἑλλήσποντον ἀλλοτριωθῆναι κατ' ἐκείνους τοὺς χρόνους; ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι. τὸ δ' ὑμεῖς ὅταν λέγω, τὴν πόλιν λέγω. τίς δ' ὁ τῇ

πόλει λέγων καὶ γράφων καὶ πράττων καὶ ἀπλῶς
 ἑαυτὸν εἰς τὰ πράγματα ἀφειδῶς δούς; ἐγώ. ἀλλὰ 89
 μὴν ἡλίκα ταῦτα ὠφέλησεν ἅπαντας, οὐκέτ' ἐκ τοῦ
 λόγου δεῖ μαθεῖν, ἀλλ' ἔργῳ πεπειρασθε· ὁ γὰρ τότε
 ἐνστάς πόλεμος [ἀνευ τοῦ] καλὴν δόξαν ἐνεργεῖν, [ἐν
 πᾶσι τοῖς κατὰ τὸν βίον ἀφθονωτέροις καὶ εὐωνοτέ-
 ροις διήγεν ὑμᾶς τῆς νῦν εἰρήνης, ἣν οὗτοι κατὰ τῆς
 πατρίδος τηροῦσιν οἱ χρηστοὶ ἐπὶ ταῖς μελλούσαις
 ἐλπίσιν, ὧν διαμάρτοιεν, καὶ μετάσχοιεν ὧν ὑμεῖς οἱ
 τὰ βέλτιστα βουλόμενοι τοὺς θεοὺς αἰτεῖτε, μὴ μετα-
 δοῖεν ὑμῖν ὧν αὐτοὶ προήρηνται. Λέγε δ' αὐτοῖς καὶ
 τοὺς τῶν Βυζαντίων στεφάνους καὶ τοὺς τῶν Περι-
 θίων, οἷς ἐστεφάνουν ἐκ τούτων τὴν πόλιν.

ΨΗΦΙΣΜΑ ΒΥΖΑΝΤΙΩΝ. [Ἐπὶ ἱερομνάμονος Βοσ- 90
 πορίῳ Δαμάγητος ἐν τῷ ἀλίᾳ ἔλεξεν, ἐκ τᾶς βωλᾶς
 λαβὼν ῥήτραν. Ἐπειδὴ ὁ δᾶμος ὁ Ἀθηναίων ἐν τε τοῖς
 προγεγεναμένοις καιροῖς εὐνοέων διατελεῖ Βυζαντίοις καὶ
 τοῖς συμμάχοις καὶ συγγενέσι Περινηθίοις καὶ πολλὰς καὶ
 μεγάλας χρείας παρέσχηται, ἐν τε τῷ παρεστακότι καιρῷ
 Φιλίππῳ τῷ Μακεδόνοσ ἐπιστρατεύσαντος ἐπὶ τὰν
 χώραν καὶ τὰν πόλιν ἐπ' ἀναστάσει Βυζαντίων καὶ
 Περινηθίων καὶ τὰν χώραν δαίοντος καὶ δενδροκοπέοντος,
 βοηθήσας πλοίοις ἑκατὸν καὶ εἴκοσι καὶ σίτῳ καὶ βέλεσι
 καὶ ὀπλίταις ἐξείλετο ἀμὲ ἐκ τῶν μεγάλων κινδύνων καὶ
 ἀποκατέστατε τὰν πάτριον πολιτείαν καὶ τῶς νόμῳσ καὶ
 τῶς τάφῳσ, δεδόχθῳ τῷ δάμῳ τῷ Βυζαντίων καὶ Περινηθίων 91
 Ἀθηναίοις δόμεν ἐπιγαμίαν, πολιτείαν, ἔγκτασιν γᾶσ καὶ
 οἰκίαν, προεδρίαν ἐν τοῖς ἀγῶσι, πόθοδον ποτὶ τὰν βω-
 λὰν καὶ τὸν δᾶμον πᾶτοισ μετὰ τὰ ἱερά, καὶ τοῖς κατοι-
 κεῖν ἐθέλουσι τὰν πόλιν ἀλειουργήτοισ ἡμεν πασᾶν τᾶν

λειτουργιᾶν· σταῖσαι δὲ καὶ εἰκόνας τρεῖς ἑκκαίδεκαπή-
χεις ἐν τῷ Βοσπορίῳ, στεφανούμενον τὸν δᾶμον τὸν
Ἀθηναίων ὑπὸ τῷ δάμῳ τῷ Βυζαντίῳ καὶ Περινηθίων·
ἀποστεῖλαι δὲ καὶ θεωρίας εἰς τὰς ἐν τῇ Ἑλλάδι πανη-
γύριαι, Ἴσθμια καὶ Νέμεα καὶ Ὀλύμπια καὶ Πύθια, καὶ
ἀνακαρῦξαι τὼς στεφάνῳ ὡς ἐστεφάνωται ὁ δᾶμος ὁ
Ἀθηναίων ὑφ' ἡμῶν, ὅπως ἐπιστέωνται οἱ Ἕλληνας
πάντες Ἀθηναίων ἀρετὰν καὶ τὰν Βυζαντίῳ καὶ Περι-
νηθίων εὐχαριστίαν.]

- 92 Λέγε καὶ τοὺς παρὰ τῶν ἐν Χερρονήσῳ στε-
φάνους.

ΨΗΦΙΣΜΑ ΧΕΡΡΟΝΗΣΙΤΩΝ. [Χερρονησιτῶν οἱ
κατοικοῦντες Σηστόν Ἐλεοῦντα Μάδυτον Ἀλωπεκόν-
νησον στεφανοῦσιν Ἀθηναίων τὴν βουλὴν καὶ τὸν δῆ-
μον χρυσῷ στεφάνῳ ἀπὸ ταλάντων ἑξήκοντα, καὶ Χάρι-
τος βωμὸν ἰδρύονταὶ καὶ Δήμον Ἀθηναίων, ὅτι πάντων
μεγίστου ἀγαθῶν παραίτιος γέγονε Χερρονησίταις, ἐξ-
ελόμενος ἐκ τῆς Φιλίππου καὶ ἀποδοὺς τὰς πατρίδας,
τοὺς νόμους, τὴν ἐλευθερίαν, τὰ ἱερά. καὶ ἐν τῷ μετὰ
ταῦτα αἰῶνι παντὶ οὐκ ἔλλείψει εὐχαριστῶν καὶ ποιῶν ὅ
τι ἂν δύνηται ἀγαθόν. ταῦτα ἐψηφίσαντο ἐν τῷ κοινῷ
βουλευτηρίῳ.]

- 93 Οὐκοῦν οὐ μόνον τὸ Χερρόνησον καὶ Βυζάντιον
σῶσαι, οὐδὲ τὸ κωλύσαι τὸν Ἑλλήσποντον ὑπὸ
Φιλίππῳ γενέσθαι τότε, οὐδὲ τὸ τιμᾶσθαι τὴν πόλιν
ἐκ τούτων ἢ προαίρεσις ἢ ἐμὴ καὶ ἢ πολιτεία διε-
πράξατο, ἀλλὰ καὶ πᾶσιν ἔδειξεν ἀνθρώποις τὴν τε
τῆς πόλεως καλοκαγαθίαν καὶ τὴν Φιλίππου κακίαν.
ὁ μὲν γὰρ σύμμαχος ἂν τοῖς Βυζαντίοις πολιορκῶν
αὐτοὺς ἐωρᾶτο ὑπὸ πάντων, οὐ τί γένοιτ' ἂν αἴσχιον

ἢ μιαιώτερον; ὑμεῖς δ' οἱ καὶ μεμφάμενοι πολλὰ 94
καὶ δίκαια ἂν ἐκείνοις εἰκότως περὶ ὧν ἠγνωμονήκε-
σαν εἰς ὑμᾶς ἐν τοῖς ἔμπροσθεν χρόνοις, οὐ μόνου
οὐ μνησικακοῦντες οὐδὲ προϊέμενοι τοὺς ἀδικουμένους
ἀλλὰ καὶ σῶζοντες ἐφαίνεσθε, ἐξ ὧν δόξαν καὶ εὐ-
νοίαν παρὰ πάντων ἐκτᾶσθε. καὶ μὴν ὅτι μὲν πῶλ-
λοὺς ἐστεφανώκατ' ἤδη τῶν πολιτευομένων, ἅπαν-
τες ἴσασι δι' ὄντινα δ' ἄλλον ἢ πόλιν ἐστεφάνωται,
σύμβουλον λέγω καὶ ῥήτορα, πλὴν δι' ἐμέ, οὐδ' ἂν
εἰς εἰπεῖν ἔχοι.

Ἴνα τοίνυν καὶ τὰς βλασφημίας, ἃς κατὰ τῶν 95
Εὐβοέων καὶ τῶν Βυζαντίων ἐποιήσατο, εἴ τι δυσ-
χερὲς αὐτοῖς ἐπέπρακτο πρὸς ὑμᾶς ὑπομιμνήσκων,
συκοφαντίας οὐσας ἐπιδείξω μὴ μόνον τῷ ψευδεῖς
εἶναι (τοῦτο μὲν γὰρ ὑπάρχειν ὑμᾶς εἰδότας ἠγοῦ-
μαι) ἀλλὰ καὶ τῷ, εἰ τὰ μάλιστ' ἦσαν ἀληθεῖς,
οὕτως ὡς ἐγὼ κέχρημαι τοῖς πράγμασι συμφέρειν
χρησασθαι, ἐν ἧ δύο βούλομαι τῶν καθ' ὑμᾶς πε-
πραγμένων καλῶν τῇ πόλει διεξελθεῖν, καὶ ταῦτ'
ἐν βραχέσιν· καὶ γὰρ ἄνδρα ἰδίᾳ καὶ πόλιν κοινῇ
πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων ἀεὶ δεῖ πειρᾶ-
σθαι τὰ λοιπὰ πράττειν. ὑμεῖς τοίνυν, ἄνδρες 96
Ἀθηναῖοι, Λακεδαιμονίων γῆς καὶ θαλάττης ἀρχόν-
των καὶ τὰ κύκλω τῆς Ἀττικῆς κατεχόντων ἀρμο-
σταῖς καὶ φρουραῖς, Εὐβοίαν, Τάναγραν, τὴν Βοιω-
τίαν ἅπασαν, Μέγαρα, Αἴγιναν, Κλεωνάς, ἄλλας
νῆσους, οὐ ναῦς, οὐ τεῖχη τῆς πόλεως τότε κτησα-
μένης, ἐξήλθετε εἰς Ἀλιάρτον καὶ πάλιν οὐ πολλαῖς
ἡμέραις ὕστερον εἰς Κόρινθον, τῶν τότε Ἀθηναίων
πόλλ' ἂν ἐχόντων μνησικακῆσαι καὶ Κορινθίοις καὶ

97 Θηβαίοις τῶν περὶ τὸν Δεκελεικὸν πόλεμον πραχ-
 θέντων· ἀλλ' οὐκ ἐποιοῦν τοῦτο, οὐδ' ἐγγύς. καίτοι
 τότε ταῦτα ἀμφότερα, Αἰσχίνη, οὔθ' ὑπὲρ εὐεργε-
 τῶν ἐποιοῦν οὔτ' ἀκίνδυνα ἐώρων. ἀλλ' οὐ διὰ ταῦ-
 τα προΐεντο τοὺς καταφεύγοντας ἐφ' ἑαυτούς, ἀλλ'
 ὑπὲρ εὐδοξίας καὶ τιμῆς ἤθελον τοῖς δεινοῖς αὐτοὺς
 διδόναι, ὀρθῶς καὶ καλῶς βουλευόμενοι. πέρας μὲν
 γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, καὶ
 ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρῆ· δεῖ δὲ τοὺς
 ἀγαθοὺς ἀνδρας ἐγχειρεῖν μὲν ἅπασιν ἀεὶ τοῖς
 καλοῖς, τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν
 98 δ' ὅτι ἂν ὁ θεὸς διδῶ γενναίως. ταῦτ' ἐποιοῦν οἱ
 ὑμέτεροι πρόγονοι, ταῦθ' ὑμεῖς οἱ πρεσβύτεροι, οἱ
 Λακεδαιμονίους οὐ φίλους ὄντας οὐδ' εὐεργέτας, ἀλλὰ
 πολλὰ τὴν πῖλιν ἡμῶν ἠδικηκότας καὶ μεγάλα,
 ἐπειδὴ Θηβαῖοι κρατήσαντες ἐν Λεύκτροις ἀνελεῖν
 ἐπεχείρουν, διεκωλύσατε, οὐ φοβηθέντες τὴν τότε
 Θηβαίοις ῥώμην καὶ δόξαν ὑπάρχουσαν, οὐδ' ὑπὲρ
 οἷα πεποιηκότων ἀνθρώπων κινδυνεύσετε διαλογι-
 99 σάμενοι. καὶ γὰρ τοι πᾶσι τοῖς Ἑλλησιν ἐδείξατε
 ἐκ τούτων ὅτι καὶ ὅτιοῦν τις εἰς ὑμᾶς ἐξαμάρτη,
 τούτων τὴν ὀργὴν εἰς τὰλλα ἔχετε, ἂν δ' ὑπὲρ
 σωτηρίας ἢ ἐλευθερίας κίνδυνός τις αὐτοὺς κατα-
 λαμβάνῃ, οὔτε μνησικακήσετε οὔθ' ὑπολογιεῖσθε.
 καὶ οὐκ ἐπὶ τούτων μόνον οὕτως ἐσχήκατε, ἀλλὰ
 πάλιν σφετεριζομένων Θηβαίων τὴν Εὐβοίαν οὐ
 περιεΐδετε, οὐδ' ὦν ὑπὸ Θεμισωνος καὶ Θεοδώρου
 περὶ Ὀρωπὸν ἠδίκησθε ἀνεμνήσθητε, ἀλλ' ἐβοη-
 θήσατε καὶ τούτοις, τῶν ἐθελοντῶν τότε τριηράρ-
 χων πρῶτον γενομένων τῇ πόλει, ὦν εἰς ἦν ἐγώ.

ἀλλ' οὐπω περὶ τούτων. καὶ καλὸν μὲν ἐποιήσατε 100
καὶ τὸ σῶσαι τὴν νῆσον, πολλῶ δ' ἔτι τούτου κάλ-
λιον τὸ καταστάυτες κύριοι καὶ τῶν σωμάτων καὶ
τῶν πόλεων ἀποδοῦναι ταῦτα δικαίως αὐτοῖς τοῖς
ἐξημαρτηκόσιν εἰς ὑμᾶς, μηδὲν ὦν ἠδίκησθε ὑπο-
λογισάμενοι. μυρία τοίνυν ἕτερα εἰπεῖν ἔχων πα-
ραλείπω, ναυμαχίας, ἐξόδους πεζάς, στρατείας καὶ
πάσαι γεγонуίας καὶ νῦν ἐφ' ἡμῶν αὐτῶν, ἃς ἀπά-
σας ἢ πόλις τῆς τῶν ἄλλων Ἑλλήνων ἐλευθερίας
καὶ σωτηρίας πεποίηται. εἴτ' ἐγὼ τεθεωρηκῶς ἐν 101
τοσούτοις καὶ τοιούτοις τὴν πόλιν ὑπὲρ τῶν τοῖς
ἄλλοις συμφερόντων ἐθέλουσαν ἀγωνίζεσθαι, ὑπὲρ
αὐτῆς τρόπον τινὰ τῆς βουλῆς οὔσης τί ἔμελλον
κελεύσειν ἢ τί συμβουλεύσειν αὐτῇ ποιεῖν; μνησι-
κακεῖν νῆ Δία πρὸς τοὺς βουλομένους σώζεσθαι,
καὶ προφάσεις ζητεῖν δι' ἃς ἅπαντα προησόμεθα;
καὶ τίς οὐκ ἂν ἀπέκτεινέ με δικαίως, εἴ τι τῶν
ὑπαρχόντων τῇ πόλει καλῶν λόγῳ μόνον κατασι-
χύνειν ἐπεχείρησα; ἐπεὶ τό γε ἔργον οὐκ ἂν ἐποιή-
σαθ' ὑμεῖς, ἀκριβῶς οἶδ' ἐγώ· εἰ γὰρ ἠβούλεσθε, τί
ἦν ἐμποδῶν; οὐκ ἐξῆν; οὐχ ὑπῆρχον οἱ ταῦτ'
ἐροῦντες οὔτοι;

Βούλομαι τοίνυν ἐπανελθεῖν ἐφ' ἃ τούτων ἐξῆς 102
ἐπολιτευόμεν καὶ σκοπεῖτε ἐν τούτοις πάλιν αὖ,
τί τὸ τῇ πόλει βέλτιστον ἦν. ὁρῶν γὰρ ὧ ἄνδρες
Ἀθηναῖοι τὸ ναυτικὸν ὑμῶν καταλυόμενον, καὶ τοὺς
μὲν πλουσίους ἀτελεῖς ἀπὸ μικρῶν ἀναλωμάτων
γιγνομένους, τοὺς δὲ μέτρια ἢ μικρὰ κεκτημένους
τῶν πολιτῶν ἀπολλύοντας, ἔτι δ' ὑστερίζουσιν ἐκ
τούτων τὴν πόλιν τῶν καιρῶν, ἔθηκα νόμον καθ'

- ὄν μὲν τὰ δίκαια ποιεῖν ἠνάγκασα τοὺς πλουσίους, τοὺς δὲ πένητας ἔπαυσ' ἀδικουμένους, τῇ πόλει δ' ὑπερ ἦν χρησιμώτατον, ἐν καιρῷ γίνεσθαι τὰς
- 103 παρασκευὰς ἐποίησα. καὶ γραφεῖς τὸν ἀγῶνα τοῦτον εἰς ὑμᾶς εἰσῆλθον καὶ ἀπέφυγον, καὶ τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν. καίτοι πόσα χρήματα τοὺς ἡγεμόνας τῶν συμμοριῶν ἢ τοὺς δευτέρους καὶ τρίτους οἴεσθέ μοι διδόναι, ὥστε μάλιστα μὲν μὴ θείναι τὸν νόμον τοῦτον, εἰ δὲ μή, καταβάλλοντα ἔαν ἐν ὑπωμοσίᾳ; τοσαῦτ', ὧ ἄνδρες
- 104 Ἀθηναῖοι, ὅσα ὀκνήσαιμ' ἂν πρὸς ὑμᾶς εἰπεῖν. καὶ ταῦτ' εἰκότως ἔπραττον ἐκεῖνοι. ἦν γὰρ αὐτοῖς ἐκ μὲν τῶν προτέρων νόμων συνεκκαίδεκα λειτουργεῖν, αὐτοῖς μὲν μικρὰ καὶ οὐδὲν ἀναλίσκουσι, τοὺς δ' ἀπόρους τῶν πολιτῶν ἐπιτρίβουσιν, ἐκ δὲ τοῦ ἐμοῦ νόμου τὸ γιγνόμενον κατὰ τὴν οὐσίαν ἕκαστον τιθέναι, καὶ δυοῖν ἐφάνη τριῆραρχος ὁ τῆς μιᾶς ἕκτος καὶ δέκατος πρότερον συντελής· οὐδὲ γὰρ τριηράρχους ἔτι ὠνόμαζον ἑαυτούς, ἀλλὰ συντελεῖς. ὥστε δὴ ταῦτα λυθῆναι καὶ μὴ τὰ δίκαια ποιεῖν ἀναγκασθῆναι, οὐκ ἔσθ' ὅ τι οὐκ ἐδίδοσαν. Καί μοι λέγε
- 105 πρῶτον μὲν τὸ ψήφισμα καθ' ὃ εἰσῆλθον τὴν γραφήν, εἶτα τοὺς καταλόγους, τὸν τ' ἐκ τοῦ προτέρου νόμου καὶ τὸν κατὰ τὸν ἐμόν. λέγε.

ΨΗΦΙΣΜΑ. [Ἐπὶ ἄρχοντος Πολυκλέους, μηνὸς βοηδρομιῶνος ἕκτη ἐπὶ δέκα, φυλῆς πρυτανευούσης Ἴπποθοωντίδος, Δημοσθένης Δημοσθένους Παιανιεύς εἰσήνεγκε νόμον εἰς τὸ τριηραρχικὸν ἀντὶ τοῦ πρότερον, καθ' ὃν αἱ συντέλειαι ἦσαν τῶν τριηράρχων· καὶ ἐπεχείροτόνησεν ἡ βουλή καὶ ὁ δῆμος· καὶ ἀπήνεγκε παρα-

νόμων Δημοσθένει Πατροκλῆς Φλυεύς, καὶ τὸ μέρος τῶν ψήφων οὐ λαβῶν ἀπέτισε τὰς πεντακοσίας δραχμάς.]

Φέρε δὴ καὶ τὸν καλὸν κατάλογον.

106

ΚΑΤΑΛΟΓΟΣ. [Τοὺς τριηράρχους καλεῖσθαι ἐπὶ τὴν τριήρη συνεκκαίδεκα ἐκ τῶν ἐν τοῖς λόχοις συντελειῶν, ἀπὸ εἴκοσι καὶ πέντε ἐτῶν εἰς τετταράκοντα, ἐπὶ ἴσον τῇ χορηγίᾳ χρωμένους.]

Φέρε δὴ παρὰ τοῦτου τὸν ἐκ τοῦ ἐμοῦ νόμου κατάλογον.

ΚΑΤΑΛΟΓΟΣ. [Τοὺς τριηράρχους αἰρεῖσθαι ἐπὶ τὴν τριήρη ἀπὸ τῆς οὐσίας κατὰ τίμησιν, ἀπὸ ταλάντων δέκα· ἐὰν δὲ πλειόνων ἢ οὐσία ἀποτετιμημένη ἢ χρημάτων, κατὰ τὸν ἀναλογισμὸν ἕως τριῶν πλοίων καὶ ὑπηρετικῶ ἢ λειτουργία ἔστω. κατὰ τὴν αὐτὴν δὲ ἀναλογίαν ἔστω καὶ οἷς ἐλάττων οὐσία ἐστὶ τῶν δέκα ταλάντων, εἰς συντέλειαν συναγομένοις εἰς τὰ δέκα τάλαντα.]

Ἔρα μικρὰ βοηθῆσαι τοῖς πένησιν ὑμῶν δοκῶ, 107
ἢ μικρὰ ἀναλῶσαι ἂν τοῦ μὴ τὰ δίκαια ποιεῖν ἐθέλειω οἱ πλούσιοι; οὐ τοίνυν μόνον τῷ μὴ καθυφεῖναι ταῦτα σεμνύνομαι, οὐδὲ τῷ γραφεῖς ἀποφεύγειν, ἀλλὰ καὶ τῷ συμφέροντα θεῖναι τὸν νόμον καὶ τῷ πείραν ἔργῳ δεδωκέναι. πάντα γὰρ τὸν πόλεμον τῶν ἀποστολῶν γιγνομένων κατὰ τὸν νόμον τὸν ἐμὸν οὐχ ἰκετηρίαν ἔθηκε τριηράρχος οὐδεὶς πώποτ' ἀδικούμενος παρ' ὑμῖν, οὐκ ἐν Μουνυχίᾳ ἐκαθέζετο, οὐχ ὑπὸ τῶν ἀποστολέων ἐδέθη, οὐ τριή-

- ρης οὐτ' ἔξω καταλειφθεῖσα ἀπόλετο τῇ πόλει, οὐτ'
 108 αὐτοῦ ἀπελείφθη οὐ δυναμένη ἀνάγεσθαι. καίτοι
 κατὰ τοὺς προτέρους νόμους ἅπαντα ταῦτα ἐγίγνετο.
 τὸ δ' αἴτιον, ἐν τοῖς πένησιν ἦν τὸ λειτουργεῖν
 πολλὰ δὴ τὰ ἀδύνατα συνέβαινε. ἐγὼ δ' ἐκ τῶν
 ἀπόρων εἰς τοὺς εὐπόρους μετήνευκα τὰς τριηραρ-
 χίας· πάντ' οὖν τὰ δέοντα ἐγίγνετο. καὶ μὴν καὶ
 κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν, ὅτι
 πάντα τὰ τοιαῦτα προηρούμην πολιτεύματα ἀφ'
 ὧν ἅμα δόξαι καὶ τιμαὶ καὶ δυνάμεις συνέβαινον
 τῇ πόλει, βάσκανον δὲ καὶ πικρὸν καὶ κακότηδες
 οὐδέν ἐστι πολίτευμα ἐμόν, οὐδὲ ταπεινόν, οὐδὲ τῆς
 109 πόλεως ἀνάξιον. ταῦτ' οἴνυν ἠθος ἔχων ἐν τε τοῖς
 κατὰ τὴν πόλιν πολιτεύμασι καὶ ἐν τοῖς Ἑλληνι-
 κοῖς φανήσομαι· οὐτε γὰρ ἐν τῇ πόλει τὰς παρὰ
 τῶν πλουσίων χάριτας μᾶλλον ἢ τὰ τῶν πολλῶν
 δίκαια εἰλόμην, οὐτ' ἐν τοῖς Ἑλληνικοῖς τὰ Φιλίπ-
 που δῶρα καὶ τὴν ξενίαν ἠγάπησα ἀντὶ τῶν κοινῇ
 πᾶσι τοῖς Ἑλλησι συμφερόντων.
- 110 Ἐγούμαι οἴνυν λοιπὸν εἶναί μοι περὶ τοῦ
 κηρύγματος εἰπεῖν καὶ τῶν εὐθυνῶν· τὸ γὰρ ὡς
 τὰ ἄριστα τε ἔπραττον καὶ διὰ παντὸς εὖνοῦς εἰμι
 καὶ πρόθυμος εὖ ποιεῖν ὑμᾶς ἰκανῶς ἐκ τῶν εἰρη-
 μένων δεδηλωσθαί μοι νομίζω. καίτοι τὰ μέγιστα
 γε τῶν πεπολιτευμένων καὶ πεπραγμένων ἐμαντῶ
 παραλείπω, ὑπολαμβάνων πρῶτον μὲν ἐφεξῆς τοὺς
 περὶ αὐτοῦ τοῦ παρανόμου λόγους ἀποδοῦναί με
 δεῖν, εἶτα, κἂν μηδὲν εἶπω περὶ τῶν λοιπῶν πολι-
 τευμάτων, ὁμοίως παρ' ὑμῶν ἐκάστω τὸ συνειδὸς
 ὑπάρχειν μοι.

Τῶν μὲν οὖν λόγων, οὓς οὗτος ἄνω καὶ κάτω 111
 διακυκῶν ἔλεγε περὶ τῶν παραγεγραμμένων νόμων,
 οὔτε μὰ τοὺς θεοὺς οἶμαι ὑμᾶς μανθάνειν οὔτ' αὐτὸς
 ἡδυνάμην συνεῖναι τοὺς πολλοὺς· ἀπλῶς δὲ τὴν
 ὀρθὴν περὶ τῶν δικαίων διαλέξομαι. τοσοῦτου γὰρ
 δέω λέγειν ὡς οὐκ εἰμὶ ὑπεύθυνος, ὃ νῦν οὗτος διέ-
 βαλλε καὶ διωρίζετο, ὥσθ' ἅπαντα τὸν βίον ὑπεύθυ-
 νος εἶναι ὁμολογῶ ὧν ἢ διακεχείρικα ἢ πεπολίτευμαι
 παρ' ὑμῖν. ὧν μέντοι γε ἐκ τῆς ἰδίας οὐσίας ἐπαγ- 112
 γειλάμενος δέδωκα τῷ δήμῳ, οὐδεμίαν ἡμέραν ὑπεύ-
 θυνος εἶναι φημι (ἀκούεις Αἰσχίνη;) οὐδ' ἄλλον
 οὐδένα, οὐδ' ἂν τῶν ἐννέα ἀρχόντων τις ὧν τύχη.
 τίς γὰρ ἐστὶ νόμος τοσαύτης ἀδικίας καὶ μισαν-
 θρωπίας μεστός, ὥστε τὸν δόντα τι τῶν ἰδίων καὶ
 ποιήσαντα πρᾶγμα φιλάνθρωπον καὶ φιλόδωρον
 τῆς χάριτος μὲν ἀποστερεῖν, εἰς τοὺς συκοφάντας
 δὲ ἄγειν, καὶ τούτους ἐπὶ τὰς εὐθύνας ὧν ἔδωκεν
 ἐφιστάναι; οὐδὲ εἰς. εἰ δὲ φησιν οὗτος, δεῖξάτω,
 κἀγὼ στέρξω καὶ σιωπήσομαι. ἀλλ' οὐκ ἔστιν, 113
 ἄνδρες Ἀθηναῖοι, ἀλλ' οὗτος συκοφαντῶν, ὅτι ἐπὶ
 τῷ θεωρικῷ τότε ὧν ἐπέδωκα τὰ χρήματα, ἐπήνεσεν
 αὐτόν φησιν ὑπεύθυνον ὄντα. οὐ περὶ τούτων γε
 οὐδενός, ὧν ὑπεύθυνος ἦν, ἀλλ' ἐφ' οἷς ἐπέδωκα, ὃ
 συκοφάντα· ἀλλὰ καὶ τειχοποιὸς ἦσθα. καὶ διὰ γε
 τοῦτο ὀρθῶς ἐπηνούμην, ὅτι τὰνηλωμένα ἔδωκα καὶ
 οὐκ ἐλογιζόμην. ὁ μὲν γὰρ λογισμὸς εὐθυνῶν καὶ
 τῶν ἐξετασόντων προσδεῖται, ἢ δὲ δωρεὰ χάριτος
 καὶ ἐπαίνου δικαία ἐστὶ τυγχάνειν· διόπερ ταῦτ'
 ἔγραψεν ὁδὶ περὶ ἐμοῦ. ὅτι δ' οὕτω ταῦτα οὐ μόνον 114
 ἐν τοῖς νόμοις ἀλλὰ καὶ ἐν τοῖς ὑμετέροις. ἤθεσιν

ᾠρισται, ἐγὼ ῥαδίως πολλαχόθεν δείξω. πρῶτον μὲν γὰρ Ναυσικλῆς στρατηγῶν, ἐφ' οἷς ἀπὸ τῶν ἰδίων προεῖτο, πολλάκις ἐστεφάνωται ὑφ' ὑμῶν εἶθ' ὅτε τὰς ἀσπίδας Διότιμος ἔδωκε καὶ πάλιν Χαρίδημος, ἐστεφανοῦντο· εἶθ' οὗτος Νεοπτόλεμος πολλῶν ἔργων ἐπιστάτης ὢν, ἐφ' οἷς ἐπέδωκε, τετίμηται. σχέτλιον γὰρ ἂν εἴη τοῦτό γε, εἰ τῷ τινα ἀρχὴν ἄρχοντι ἢ διδόναι τῇ πόλει τὰ ἑαυτοῦ διὰ τὴν ἀρχὴν μὴ ἐξέσται, ἢ τῶν δοθέντων ἀντὶ τοῦ
 115 κομίσασθαι χάριν εὐθύνας ὑφέξει. "Ὅτι τοίνυν ταῦτ' ἀληθῆ λέγω, λέγε τὰ ψηφίσματά μοι τὰ τούτοις γεγενημένα αὐτὰ λαβών. λέγε.

ΨΗΦΙΣΜΑΤΑ.

[Ἄρχων Δημόνικος Φλυεύς, βοηδρομιῶνος ἕκτη μετ' εἰκάδα, γνώμη βουλῆς καὶ δήμου, Καλλίας Φρεάρριος εἶπεν ὅτι δοκεῖ τῇ βουλῇ καὶ τῷ δήμῳ στεφανῶσαι Ναυσικλέα τὸν ἐπὶ τῶν ὄπλων, ὅτι Ἀθηναίων ὀπλιτῶν δισχιλίῳ ὄντων ἐν Ἰμβρῷ καὶ βοηθούντων τοῖς κατοικοῦσιν Ἀθηναίων τὴν νῆσον, οὐ δυναμένου Φίλωνος τοῦ ἐπὶ τῆς διοικήσεως κεχειροτονημένου διὰ τοὺς χειμῶνας πλεῦσαι καὶ μισθοδοτῆσαι τοὺς ὀπίτας, ἐκ τῆς ἰδίας οὐσίας ἔδωκε καὶ οὐκ εἰσέπραξε τὸν δῆμον, καὶ ἀναγορεῦσαι τὸν στέφανον Διονυσίοις τραγωδοῖς καινοῖς.

116 ΕΤΕΡΟΝ ΨΗΦΙΣΜΑ. Εἶπε Καλλίας Φρεάρριος, πρυτάνεων λέγοντων βουλῆς γνώμη, ἐπειδὴ Χαρίδημος ὁ ἐπὶ τῶν ὀπλιτῶν, ἀποσταλεὶς εἰς Σαλαμίνα, καὶ Διότιμος ὁ ἐπὶ τῶν ἰππέων, ἐν τῇ ἐπὶ τοῦ ποταμοῦ μάχῃ τῶν στρατιωτῶν τινῶν ὑπὸ τῶν πολεμίων σκυλευθέντων, ἐκ τῶν ἰδίων ἀναλωμάτων καθώπλισαν τοὺς νεανίσκους ἀσπίσιν ὀκτακοσίαις, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ

στεφανώσαι Χαρίδημον καὶ Διότιμον χρυσῶ στεφάνῳ, καὶ ἀναγορεύσαι Παναθηναίους τοῖς μεγάλοις ἐν τῷ γυμνικῷ ἀγῶνι καὶ Διονυσίοις τραγωδοῖς καινοῖς· τῆς δὲ ἀναγορεύσεως ἐπιμεληθῆναι θεσμοθέτας, πρυτάνεις, ἀγωνοθέτας.]

Τούτων ἕκαστος, Αἰσχίνη, τῆς μὲν ἀρχῆς ἧς 117
ἦρχεν ὑπεύθυνος ἦν, ἐφ' οἷς δ' ἔστεφανοῦτο, οὐχ
ὑπεύθυνος. οὐκοῦν οὐδ' ἐγὼ ταῦτά γὰρ δίκαιά ἐστί
μοι περὶ τῶν αὐτῶν τοῖς ἄλλοις δῆπου. ἐπέδωκα;
ἐπαινοῦμαι διὰ ταῦτα, οὐκ ὦν ὦν ἔδωκα ὑπεύθυνος.
ἦρχον; καὶ δέδωκά γε εὐθύνας ἐκείνων, οὐχ ὦν
ἐπέδωκα. νῆ Δί', ἀλλ' ἀδίκως ἦρξα; εἶτα παρών,
ὅτε με εἰσήγον οἱ λογισταί, οὐ κατηγόρεις;

Ἴνα τοίνυν ἴδητε ὅτι αὐτὸς οὗτός μοι μαρτυρεῖ 118
ἐφ' οἷς οὐχ ὑπεύθυνος ἦν ἔστεφανῶσθαι, λαβὼν
ἀνάγνωθι τὸ ψήφισμα ὅλον τὸ γραφέν μοι. οἷς γὰρ
οὐκ ἐγράψατο τοῦ προβουλεύματος, τούτοις, ἃ δι-
ώκει, συκοφαντῶν φανήσεται. λέγε.

ΨΗΦΙΣΜΑ. [Ἐπὶ ἄρχοντος Εὐθυκλέους, πνανεψι-
ῶνος ἐνάτη ἀπιόντος, φυλῆς πρυτανευούσης Οἰνηίδος,
Κτησιφῶν Λεωσθένους Ἀναφλύστιος εἶπεν, ἐπειδὴ Δη-
μοσθένης Δημοσθένους Παιανιεύς γενόμενος ἐπιμελητῆς
τῆς τῶν τειχῶν ἐπισκευῆς καὶ προσαναλώσας εἰς τὰ ἔργα
ἀπὸ τῆς ἰδίας οὐσίας τρία τάλαντα ἐπέδωκε ταῦτα τῷ
δήμῳ, καὶ ἐπὶ τοῦ θεωρικῶ κατασταθεῖς ἐπέδωκε τοῖς ἐκ
πασῶν τῶν φυλῶν θεωρικοῖς ἑκατὸν μνᾶς εἰς θυσίας,
δεδοχθαι τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἀθηναίων ἐπαινέσαι
Δημοσθένην Δημοσθένους Παιανιά ἀρετῆς ἕνεκα καὶ
καλοκαγαθίας ἧς ἔχων διατελεῖ ἐν παντὶ καιρῷ εἰς τὸν
δῆμον τὸν Ἀθηναίων, καὶ στεφανῶσαι χρυσῶ στεφάνῳ,

καὶ ἀναγορεύσαι τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις τραγωδοῖς καινοῖς· τῆς δὲ ἀναγορεύσεως ἐπιμεληθῆναι τὸν ἀγωνοθέτην.]

119 Οὐκοῦν ἂ μὲν ἐπέδωκα, ταῦτ' ἐστίν, ὧν οὐδὲν σὺ γέγραψαι ἂ δέ φησιν ἢ βουλή δεῖν ἀντὶ τούτων γενέσθαι μοι, ταῦτ' ἔσθ' ἂ διώκεις. τὸ λαβεῖν οὖν τὰ διδόμενα ὁμολογῶν ἔννομον εἶναι, τὸ χάριν τούτων ἀποδοῦναι παρανόμων γράφη. ὁ δὲ παμπόνηρος ἄνθρωπος καὶ θεοῖς ἐχθρὸς καὶ βάσκανος ὄντως ποῖός τις ἂν εἴη πρὸς θεῶν; οὐχ ὁ τοιοῦτος;

120 Καὶ μὴν περὶ τοῦ γ' ἐν τῷ θεάτρῳ κηρύττεσθαι, τὸ μὲν μυριάκις μυρίους κεκηρῦχθαι παραλείπω καὶ τὸ πολλάκις αὐτὸς ἐστεφανῶσθαι πρότερον. ἀλλὰ πρὸς θεῶν οὕτω σκαιὸς εἶ καὶ ἀναίσθητος, Αἰσχίνη, ὥστ' οὐ δύνασαι λογίσασθαι ὅτι τῷ μὲν στεφανομένῳ τὸν αὐτὸν ἔχει ζῆλον ὁ στέφανος, ὅπου ἂν ἀναρρηθῆ, τοῦ δὲ τῶν στεφανούντων ἔνεκα συμφέροντος ἐν τῷ θεάτρῳ γίγνεται τὸ κήρυγμα; οἱ γὰρ ἀκούσαντες ἅπαντες εἰς τὸ ποιεῖν εὖ τὴν πόλιν προτρέπονται, καὶ τοὺς ἀποδιδόντας τὴν χάριν μᾶλλον ἐπαινοῦσι τοῦ στεφανομένου· διόπερ τὸν νόμον τοῦτον ἢ πόλις γέγραφεν. Λέγε δ' αὐτόν μοι τὸν νόμον λαβών.

NOMOS. [Ὅσους στεφανοῦσί τινες τῶν δήμων, τὰς ἀναγορεύσεις τῶν στεφάνων ποιεῖσθαι ἐν αὐτοῖς ἐκάστους τοῖς ἰδίῳις δήμοις, ἐὰν μὴ τινὰς ὁ δῆμος ὁ τῶν Ἀθηναίων ἢ ἡ βουλή στεφανοῖ· τούτους δ' ἐξεῖναι ἐν τῷ θεάτρῳ Διονυσίοις (ἀναγορεύεσθαι).]

121 Ἀκούεις, Αἰσχίνη, τοῦ νόμου λέγοντος σαφῶς, πλὴν ἐὰν τινὰς ὁ δῆμος ἢ ἡ βουλή ψηφίσηται

τούτους δὲ ἀναγορευέτω. τί οὖν, ὦ θαλαίπωρε, συκοφαντεῖς; τί λόγους πλάττεις; τί σαυτὸν οὐκ ἔλλεβορίζεις ἐπὶ τούτοις; ἀλλ' οὐδ' αἰσχύνῃ φθόνου δίκην εἰσάγειν, οὐκ ἀδικήματος οὐδενός, καὶ νόμους μεταποιῶν, τῶν δ' ἀφαιρῶν μέρη, οὓς ὅλους δίκαιον ἦν ἀναγιγνώσκεισθαι τοῖς γε ὁμωμοκόσι κατὰ τοὺς νόμους ψηφιεῖσθαι; ἔπειτα τοιαῦτα ποιῶν λέγεις ἂ 122

δεῖ προσεῖναι τῷ δημοτικῷ, ὥσπερ ἀνδριάντα ἐκδεδωκὼς κατὰ συγγραφὴν, εἴτ' οὐκ ἔχοντα ἂ προσῆκεν ἐκ τῆς συγγραφῆς κομιζόμενος, ἢ λόγῳ τοὺς δημοτικούς ἀλλ' οὐ τοῖς πράγμασι καὶ τοῖς πολιτεύμασι γιγνωσκομένους. βοᾷς ῥητὰ καὶ ἄρρητα ὀνομάζων, ὥσπερ ἐξ ἀμάξης, ἂ σοὶ καὶ τῷ σῷ γένει πρόσεστιν, οὐκ ἐμοί. καίτοι καὶ τοῦτο, ὦ ἄνδρες Ἀθηναῖοι. 123

ἐγὼ λοιδορίαν κατηγορίας τούτῳ διαφέρειν ἠγοῦμαι, τῷ τὴν μὲν κατηγορίαν ἀδικήματ' ἔχειν, ὧν ἐν τοῖς νόμοις εἰσὶν αἱ τιμωρίαι, τὴν δὲ λοιδορίαν βλασφημίας, ἂς κατὰ τὴν αὐτῶν φύσιν τοῖς ἐχθροῖς περὶ ἀλλήλων συμβαίνει λέγειν. οἰκοδομῆσαι δὲ τοὺς προγόνους ταυτὶ τὰ δικαστήρια ὑπέιληφα οὐχ ἵνα συλλέξαντες ὑμᾶς εἰς ταῦτα ἀπὸ τῶν ἰδίων κακῶς τὰ ἀπόρρητα λέγωμεν ἀλλήλους, ἀλλ' ἵνα ἐξελέγχωμεν, ἐάν τις ἠδικηκῶς τι τυγχάνῃ τὴν πόλιν. ταῦτα 124

τοίνυν εἰδὼς Αἰσχίνης οὐδὲν ἦττον ἐμοῦ πομπεύειν ἀντὶ τοῦ κατηγορεῖν εἴλετο. οὐ μὴν οὐδ' ἐνταῦθα ἔλαττον ἔχων δίκαιός ἐστιν ἀπελθεῖν. ἤδη δ' ἐπὶ ταῦτα πορεύσομαι, τοσοῦτον αὐτὸν ἐρωτήσας. πότερόν σέ τις, Αἰσχίνῃ, τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι φῆ; ἐμὸν δῆλον ὅτι. εἶτα οὐ μὲν ἦν παρ' ἐμοῦ δίκην κατὰ τοὺς νόμους ὑπὲρ τούτων λαβεῖν, εἴ περ

ἡδίκουν, ἐξέλειπες, ἐν ταῖς εὐθύναις, ἐν ταῖς γραφαῖς,
 125 ἐν ταῖς ἄλλαις κρίσεσιν· οὐ δ' ἐγὼ μὲν ἀθῶος ἅπασι,
 τοῖς νόμοις, τῷ χρόνῳ, τῇ προθεσμίᾳ, τῷ κεκρίσθαι
 περὶ πάντων πολλάκις πρότερον, τῷ μηδεπώποτε
 ἐξελεγχθῆναι μηδὲν ὑμᾶς ἀδικῶν, τῇ πόλει δ' ἢ
 πλέον ἢ ἔλαττον ἀνάγκη τῶν γε δημοσίᾳ πεπραγ-
 μένων μετεῖναι τῆς δόξης, ἐνταῦθα ἀπήντηκας; ὄρα
 μὴ τούτων μὲν ἐχθρὸς ἦς, ἐμοὶ δὲ προσποιῆ.

126 Ἐπειδὴ τοίνυν ἢ μὲν εὐσεβῆς καὶ δικαία ψῆφος
 ἅπασι δέδεικται, δεῖ δέ με, ὡς ἔοικε, καίπερ οὐ φι-
 λολοῖδορον ὄντα, διὰ τὰς ὑπὸ τούτου βλασφημίας
 εἰρημένας ἀντὶ πολλῶν καὶ ψευδῶν αὐτὰ τὰναγκαιό-
 τατ' εἰπεῖν περὶ αὐτοῦ, καὶ δεῖξαι τίς ὢν καὶ τίνων
 ῥαδίως οὕτως ἄρχει τοῦ κακῶς λέγειν, καὶ λόγους
 τίνας διασύρει, αὐτὸς εἰρηκῶς ἂ τίς οὐκ ἂν ὤκνησε
 127 τῶν μετρίων ἀνθρώπων φθέγγασθαι;—εἰ γὰρ Αἰα-
 κὸς ἢ Ῥαδάμανθυς ἢ Μίνως ἦν ὁ κατηγορῶν ἀλλὰ
 μὴ σπερμολόγος, περίτριμμα ἀγορᾶς, ὄλεθρος γραμ-
 ματεύς, οὐκ ἂν αὐτὸν οἶμαι ταῦτ' εἰπεῖν οὐδ' ἂν
 οὕτως ἐπαχθεῖς λόγους πορίσασθαι, ὥσπερ ἐν τρα-
 γῳδίᾳ βοῶντα ὦ γῆ καὶ ἥλιε καὶ ἀρετὴ καὶ τὰ
 τοιαῦτα, καὶ πάλιν σύνεσιν καὶ παιδείαν ἐπικαλούμε-
 νον, ἢ τὰ καλὰ καὶ τὰ αἰσχρὰ διαγιγνώσκεται ταῦτα
 128 γὰρ δῆπουθεν ἠκούετ' αὐτοῦ λέγοντος· σοὶ δὲ ἀρε-
 τῆς, ὦ κάθαρμα, ἢ τοῖς σοῖς τίς μετουσία; ἢ καλῶν
 ἢ μὴ τοιούτων τίς διάγνωσις; πόθεν ἢ πῶς ἀξιω-
 θέντι; ποῦ δὲ παιδείας σοι θέμις μνησθῆναι, ἢς τῶν
 μὲν ὡς ἀληθῶς τετυχηκότων οὐδ' ἂν εἰς εἴποι περὶ
 αὐτοῦ τοιοῦτον οὐδέν, ἀλλὰ κὰν ἐτέρου λέγοντος
 ἐρυθριάσειεν, τοῖς δ' ἀπολειφθεῖσι μὲν ὥσπερ σύ,

προσποιουμένοις δ' ὑπ' ἀναισθησίας τὸ τοὺς ἀκούον-
τας ἀλγεῖν ποιεῖν, ὅταν λέγωσιν, οὐ τὸ δοκεῖν τοιού-
τοις εἶναι περίεστιν.

Οὐκ ἀπορῶν δ' ὅ τι χρῆ περὶ σοῦ καὶ τῶν σῶν 129
εἰπεῖν, ἀπορῶ τοῦ πρώτου μνησθῶ, πότερ' ὡς ὁ
πατήρ σου Τρόμης ἐδούλευε παρ' Ἐλπίᾳ τῷ πρὸς
τῷ Θησειῷ διδάσκοντι γράμματα, χοίνικας παχείας
ἔχων καὶ ξύλον, ἢ ὡς ἡ μήτηρ τοῖς μεθημερινοῖς
γάμοις ἐν τῷ κλεισίῳ τῷ πρὸς τῷ Καλαμίτῃ ἥρωι
χρωμένη τὸν καλὸν ἀνδριάντα καὶ τριταγωνιστὴν
ἄκρον ἐξέθρεψέ σε; ἀλλ' ὡς ὁ τριηραύλης Φορμίων,
ὁ Δίωνος τοῦ Φρεαρρίου δούλος, ἀνέστησεν αὐτὴν
ἀπὸ ταύτης τῆς καλῆς ἐργασίας; ἀλλὰ νῆ τὸν Δία
καὶ τοὺς θεοὺς ὀκνῶ μὴ περὶ σοῦ τὰ προσήκοντα
λέγων αὐτὸς οὐ προσήκοντας ἐμαυτῷ δόξω προηρῆ-
σθαι λόγους. ταῦτα μὲν οὖν ἐάσω, ἀπ' αὐτῶν δὲ 130
ὧν αὐτὸς βεβίωκεν ἄρξομαι· οὐδὲ γὰρ ὧν ἔτυχεν ἦν,
ἀλλ' οἷς ὁ δῆμος καταρᾶται. ὄψέ γάρ ποτε—, ὄψέ
λέγω; χθὲς μὲν οὖν καὶ πρόην ἄμ' Ἀθηναῖος καὶ
ρήτωρ γέγονε, καὶ δύο συλλαβὰς προσθεῖς τὸν μὲν
πατέρα ἀντὶ Τρόμητος ἐποίησεν Ἀτρόμητον, τὴν δὲ
μητέρα σεμνῶς πάνυ Γλαυκοθέαν, ἣν Ἐμπουσαν
ἅπαντες ἴσασι καλουμένην, ἐκ τοῦ πάντα ποιεῖν καὶ
πάσχειν καὶ γίγνεσθαι δηλονότι ταύτης τῆς ἐπωνυ-
μίας τυχοῦσαν· πόθεν γὰρ ἄλλοθεν; ἀλλ' ὅμως 131
οὕτως ἀχάριστος εἶ καὶ πονηρὸς φύσει, ὥστ' ἐλεύ-
θερος ἐκ δούλου καὶ πλούσιος ἐκ πτωχοῦ διὰ του-
τουσὶ γεγωνῶς οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ
μισθώσας σαυτὸν κατὰ τουτωνὶ πολιτεύῃ. καὶ περὶ
ὧν μὲν ἐστὶ τις ἀμφισβήτησις, ὡς ἄρα ὑπὲρ τῆς

πόλεως εἶρηκεν, εἰάσω· ἃ δ' ὑπὲρ τῶν ἐχθρῶν φανερώς ἀπεδείχθη πράττων ταῦτα ἀναμνήσω.

- 132 Τίς γὰρ ὑμῶν οὐκ οἶδε τὸν ἀποψηφισθέντα Ἀντιφῶντα, ὃς ἐπαγγειλάμενος Φιλίππῳ τὰ νεώρια ἐμπρήσειν εἰς τὴν πόλιν ἦλθεν; ὃν λαβόντος ἐμοῦ κεκρυμμένον ἐν Πειραιεῖ καὶ καταστήσαντος εἰς τὴν ἐκκλησίαν βοῶν ὁ βάσκανος οὗτος καὶ κεκραγώς, ὡς ἐν δημοκρατίᾳ δεινὰ ποιῶ τοὺς ἡτυχηκότας τῶν πολιτῶν ὑβρίζων καὶ ἐπ' οἰκίας βαδίζων ἄνευ ψηφίσματος, ἀφεθῆναι ἐποίησεν. καὶ εἰ μὴ ἡ βουλή ἢ ἔξ' Ἀρείου πάγου τὸ πρᾶγμα αἰσθημένη καὶ τὴν ὑμετέραν ἄγνοιαν ἐν οὐ δέοντι συμβεβηκυῖαν ἰδοῦσα ἐπεζήτησε τὸν ἄνθρωπον καὶ συλλαβοῦσα ἐπανήγαγεν ὡς ὑμᾶς, ἐξήρπαστ' ἂν ὁ τοιοῦτος καὶ τὸ δίκην δοῦναι διαδὺς ἐξεπέμπετ' ἂν ὑπὸ τοῦ σεμνολόγου τουτουί· νῦν δ' ὑμεῖς στρεβλώσαντες αὐτὸν ἀπεκτείνατε, ὡς ἔδει γε καὶ τοῦτον.
- 134 τοιγαροῦν εἰδυῖα ταῦτα ἢ βουλή ἢ ἔξ' Ἀρείου πάγου τότε τούτῳ πεπραγμένα, χειροτονησάντων αὐτὸν ὑμῶν σύνδικον ὑπὲρ τοῦ ἱεροῦ τοῦ ἐν Δήλῳ ἀπὸ τῆς αὐτῆς ἀγνοίας ἥσπερ πολλὰ προίεσθε τῶν κοινῶν, ὡς προείλεσθε κακείνην καὶ τοῦ πράγματος κυρίαν ἐποιήσατε, τοῦτον μὲν εὐθύς ἀπήλασεν ὡς προδότην, Ὑπερείδῃ δὲ λέγειν προσέταξεν· καὶ ταῦτα ἀπὸ τῆς βωμοῦ φέρουσα τὴν ψῆφον ἔπραξε, καὶ οὐδεμία
- 135 ψῆφος ἠνέχθη τῷ μιαρῷ τούτῳ. Καὶ ὅτι ταῦτ' ἀληθῆ λέγω, κάλει τούτων τοὺς μάρτυρας.

MARTYRES. [Μαρτυροῦσι Δημοσθένει ὑπὲρ πάντων οἶδε, Καλλίας Σουινεύς, Ζήνων Φλυεύς, Κλέων Φαληρεύς, Δημόνικος Μαραθώνιος, ὅτι τοῦ δήμου ποτὲ

χειροτονήσαντος Αισχίνην σύνδικον ὑπὲρ τοῦ ἱεροῦ τοῦ ἐν Δήλῳ εἰς τοὺς Ἀμφικτύονας συνεδρεύσαντες ἡμεῖς ἐκρίναμεν Ὑπερείδην ἄξιον εἶναι μᾶλλον ὑπὲρ τῆς πόλεως λέγειν, καὶ ἀπεστάλη Ὑπερείδης.]

Οὐκοῦν ὅτε τούτου μέλλοντος ἀπήλασεν ἡ βουλή καὶ προσέταξεν ἑτέρῳ, τότε καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφηεν.

Ἐν μὲν τοίνυν τοῦτο τοιοῦτο πολίτευμα τοῦ νεανίου τούτου, ὁμοίον γε, οὐ γάρ; οἷς ἐμοῦ κατηγορεῖ ἕτερον δὲ ἀναμιμνήσκεσθε. ὅτε γὰρ Πύθωνα Φίλιππος ἔπεμψε τὸν Βυζάντιον καὶ παρὰ τῶν αὐτοῦ συμμάχων πάντων συνέπεμψε πρέσβεις, ὡς ἐν αἰσχύνῃ ποιήσων τὴν πόλιν καὶ δείξων ἀδικούσαν, τότε ἐγὼ μὲν τῷ Πύθωνι θρασυνομένῳ καὶ πολλῷ ῥέοντι καθ' ὑμῶν οὐχ ὑπεχώρησα, ἀλλ' ἀναστὰς ἀντεῖπον καὶ τὰ τῆς πόλεως δίκαια οὐχὶ προὔδωκα, ἀλλ' ἀδικούντα Φίλιππον ἐξήλεξα φανερώς οὕτως ὥστε τοὺς ἐκείνου συμμάχους αὐτοὺς ἀνισταμένους ὁμολογεῖν· οὗτος δὲ συνηγωνίζετο καὶ τὰναντία ἐμαρτύρει τῇ πατρίδι, καὶ ταῦτα ψευδῆ.

Καὶ οὐκ ἀπέχρη ταῦτα, ἀλλὰ πάλιν μετὰ ταῦθ' ὕστερον Ἀναξίνῳ τῷ κατασκόπῳ συνιὼν εἰς τὴν Θράσωνος, οἰκίαν ἐλήφθη. καίτοι ὅστις τῷ ὑπὸ τῶν πολεμίων πεμφθέντι μόνος μόνῳ συνῆει καὶ ἐκοινολογεῖτο, οὗτος αὐτὸς ὑπῆρχε τῇ φύσει κατὰσκοπος καὶ πολέμιος τῇ πατρίδι. Καὶ ὅτι ταῦτ' ἀληθῆ λέγω, κάλει μοι τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ. [Τελέδημος Κλέωνος, Ὑπερείδης Καλαίσχρου, Νικόμαχος Διοφάντου μαρτυροῦσι Δημοσθένει καὶ ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν εἰδέναι Αἰσ-

χίνην Ἀτρομήτου Κοθωκίδην συνεργόμενον νυκτὸς εἰς τὴν Θράσωνος οἰκίαν καὶ κοινολογούμενον Ἀναξίνῳ, ὃς ἐκρίθη εἶναι κατάσκοπος παρὰ Φιλίππου. αὐταὶ ἀπεδόθησαν αἱ μαρτυρίαι ἐπὶ Νικίου, ἑκατομβαιῶνος τρίτῃ ἰσταμένου.]

138 Μυρία τοίνυν ἕτερ' εἰπεῖν ἔχων περὶ αὐτοῦ παραλείπω. καὶ γὰρ οὕτω πως ἔχει. πολλὰ ἂν ἐγὼ ἔτι τούτων ἔχοιμι δεῖξαι, ὧν οὗτος κατ' ἐκείνους τοὺς χρόνους τοῖς μὲν ἐχθροῖς ὑπηρετῶν ἐμοὶ δ' ἐπηρεάζων εὐρέθη. ἀλλ' οὐ τίθεται ταῦτα παρ' ὑμῖν εἰς ἀκριβῆ μνήμην οὐδ' ἦν προσῆκεν ὀργήν, ἀλλὰ δεδώκατε ἔθει τινὶ φαύλῳ πολλὴν ἐξουσίαν τῷ βουλομένῳ τὸν λέγοντά τι τῶν ὑμῖν συμφερόντων ὑποσκελίζειν καὶ συκοφαντεῖν, τῆς ἐπὶ ταῖς λοιδορίαις ἡδονῆς καὶ χάριτος τὸ τῆς πόλεως συμφέρον ἀνταλλαττόμενοι διόπερ ῥᾶόν ἐστι καὶ ἀσφαλέστερον αἰεὶ τοῖς ἐχθροῖς ὑπηρετοῦντα μισθαρνεῖν ἢ τὴν ὑπὲρ ὑμῶν ἐλόμενον τάξιν πολιτεύεσθαι.

139 Καὶ τὸ μὲν δὴ πρὸ τοῦ πολεμεῖν φανερώς συναγωνίζεσθαι Φιλίππῳ δεινὸν μὲν, ὦ γῆ καὶ θεοί, πῶς γὰρ οὐ; κατὰ τῆς πατρίδος· δότε δ', εἰ βούλεσθε, δότε αὐτῷ τοῦτο. ἀλλ' ἐπειδὴ φανερώς ἦδη τὰ πλοῖα ἐσεσύλητο, Χερρόνησος ἐπορθεῖτο, ἐπὶ τὴν Ἀττικὴν ἐπορεύεθ' ἄνθρωπος, οὐκέτ' ἐν ἀμφισβητησίμῳ τὰ πράγματα ἦν ἀλλ' ἐνεστήκει πόλεμος, ὃ τι μὲν πῶποτ' ἔπραξεν ὑπὲρ ὑμῶν ὁ βάσκανος οὗτος ἰαμβειοφάγος, οὐκ ἂν ἔχοι δεῖξαι, οὐδ' ἔστιν οὔτε μείζον οὔτ' ἔλαττον ψήφισμα οὐδὲν Αἰσχίνῃ ὑπὲρ τῶν συμφερόντων τῇ πόλει· εἰ δέ φησι, νῦν δειξάτω ἐν τῷ ἐμῷ ὕδατι. ἀλλ' οὐκ ἔστιν οὐδέν.

καίτοι δυοῖν αὐτὸν ἀνάγκη θάτερον ἢ μηδὲν τοῖς
πραττομένοις ὑπ' ἐμοῦ τότ' ἔχοντ' ἐγκαλεῖν μὴ γρά-
φειν παρὰ ταῦθ' ἕτερα, ἢ τὸ τῶν ἐχθρῶν συμφέρον
ζητοῦντα μὴ φέρειν εἰς μέσον τὰ τούτων ἀμείνω.

Ἄρ' οὖν οὐδ' ἔλεγεν, ὡσπερ οὐδ' ἔγραφεν, ἡνίκα 140
ἐργάσασθαι τι δέοι κακόν; οὐ μὲν οὖν ἦν εἰπεῖν
ἕτέρω. καὶ τὰ μὲν ἄλλα καὶ φέρειν ἠδύναθ', ὡς
ἔοικεν, ἢ πόλις καὶ ποιῶν οὗτος λαυθάνειν· ἐν δ'
ἐπεξεργάσατο ἄνδρες Ἀθηναῖοι τοιοῦτον, ὃ πᾶσι
τοῖς προτέροις ἐπέθηκε τέλος· περὶ οὗ τοὺς πολλοὺς
ἀνάλωσε λόγους, τὰ τῶν Ἀμφισσέων τῶν Λοκρῶν
διεξιῶν δόγματα, ὡς διαστρέψων τὰληθές. τὸ δ'
οὐ τοιοῦτόν ἐστι· πόθεν; οὐδέποτ' ἐκνίψῃ σὺ τὰκεῖ
πεπραγμένα σαυτῷ· οὐχ οὕτω πολλὰ εἶρεις.

Καλῶ δ' ἐναντίον ὑμῶν ὧ ἄνδρες Ἀθηναῖοι τοὺς 141
θεοὺς ἅπαντας καὶ πάσας, ὅσοι τὴν χώραν ἔχουσι
τὴν Ἀττικὴν, καὶ τὸν Ἀπόλλω τὸν Πύθιον, ὃς πα-
τρῶός ἐστι τῇ πόλει, καὶ ἐπεύχομαι πᾶσι τούτοις,
εἰ μὲν ἀληθῆ πρὸς ὑμᾶς εἵπομι καὶ εἶπον καὶ τότ'
εὐθὺς ἐν τῷ δήμῳ, ὅτε πρῶτον εἶδον τουτουὶ τὸν
μιαρὸν τούτου τοῦ πράγματος ἀπτόμενον (ἔγνω
γάρ, εὐθέως ἔγνω), εὐτυχίαν μοι δοῦναι καὶ σωτη-
ρίαν, εἰ δὲ πρὸς ἔχθραν ἢ φιλονεικίας ἰδίας ἐνεκ'
αἰτίαν ἐπάγω τούτῳ ψευδῆ, πάντων τῶν ἀγαθῶν
ἀνόνητόν με ποιῆσαι.

Τί οὖν ταῦτ' ἐπήραμαι καὶ διετευνάμην οὕτωςι 142
σφοδρῶς; ὅτι γράμματ' ἔχων ἐν τῷ δημοσίῳ κεί-
μενα ἐξ ὧν ταῦτ' ἐπιδείξω σαφῶς, καὶ ὑμᾶς εἰδὼς
τὰ πεπραγμένα μνημονεύσοντας, ἐκεῖνο φοβοῦμαι,
μὴ τῶν εἰργασμένων αὐτῷ κακῶν ὑποληφθῆ οὗτος

- ἐλάττων ὅπερ πρότερον συνέβη, ὅτε τοὺς ταλαι-
 πώρους Φωκέας ἐποίησεν ἀπολέσθαι τὰ ψευδῆ δεῦρ'
 143 ἀπαγγείλας. τὸν γὰρ ἐν Ἀμφίσσῃ πόλεμον, δι' ὃν
 εἰς Ἑλάτειαν ἦλθε Φίλιππος καὶ δι' ὃν ἠρέθη τῶν
 Ἀμφικτυόνων ἡγεμών, ὃς ἅπαντ' ἀνέτρεψε τὰ τῶν
 Ἑλλήνων, οὗτός ἐστιν ὁ συγκατασκευάσας καὶ πάν-
 των εἰς ἀνὴρ τῶν μεγίστων αἴτιος κακῶν. καὶ τότε
 εὐθύς ἐμοῦ διαμαρτυρομένου καὶ βοῶντος ἐν τῇ
 ἐκκλησίᾳ “πόλεμον εἰς τὴν Ἀττικὴν εἰσάγεις, Αἰσ-
 χίνη, πόλεμον Ἀμφικτυονικόν” οἱ μὲν ἐκ παρακλή-
 σεως συγκαθήμενοι οὐκ εἶων με λέγειν, οἱ δ' ἐθαύ-
 μαζον καὶ κενὴν αἰτίαν διὰ τὴν ἰδίαν ἔχθραν ἐπάγειν
 144 με ὑπελάμβανον αὐτῷ. ἦτις δ' ἡ φύσις ὧ ἀνδρες
 Ἀθηναῖοι γέγονε τούτων τῶν πραγμάτων, καὶ τίνος
 εἵνεκα ταῦτα συνεσκευάσθη καὶ πῶς ἐπράχθη, νῦν
 ὑπακούσατε, ἐπειδὴ τότε ἐκωλύθητε· καὶ γὰρ εὖ
 πρᾶγμα συντεθὲν ὄψεσθε, καὶ μεγάλα ὠφελήσεσθε
 πρὸς ἱστορίαν τῶν κοινῶν, καὶ ὅση δεινότης ἦν ἐν
 τῷ Φιλίππῳ, θεάσεσθε.
- 145 Οὐκ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρασ οὐδ'
 ἀπαλλαγὴ Φιλίππῳ, εἰ μὴ Θεβαίους καὶ Θεττα-
 λούς ἐχθροὺς ποιήσειε τῇ πόλει· ἀλλὰ καίπερ
 ἀθλίως καὶ κακῶς τῶν στρατηγῶν τῶν ὑμετέρων
 πολεμούντων αὐτῷ ὅμως ὑπ' αὐτοῦ τοῦ πολέμου
 καὶ τῶν ληστῶν μυρία ἔπασχε κακά. οὔτε γὰρ
 ἐξήγετο τῶν ἐκ τῆς χώρας γιγνομένων οὐδέν, οὔτ'
 146 εἰσήγετο ὧν ἐδεῖτ' αὐτῷ· ἦν δὲ οὔτ' ἐν τῇ θαλάττῃ
 τότε κρείττων ὑμῶν, οὔτ' εἰς τὴν Ἀττικὴν ἐλθεῖν
 δυνατὸς μήτε Θετταλῶν ἀκολουθούντων μήτε Θε-
 βαίων διέντων· συνέβαινε δὲ αὐτῷ τῷ πολέμῳ κρα-

τοῦντι τοὺς ὁποιοῦσδήποθ' ὑμεῖς ἐξεπέμπετε στρα-
 ηγούς (ἐὼ γὰρ τοῦτό γε) αὐτῇ τῇ φύσει τοῦ τόπου
 καὶ τῶν ὑπαρχόντων ἑκατέροις κακοπαθεῖν. εἰ μὲν 147
 οὖν τῆς ἰδίας ἔνεκ' ἔχθρας ἢ τοὺς Θετταλοὺς ἢ τοὺς
 Θηβαίους συμπεῖθοι βαδίζειν ἐφ' ὑμᾶς, οὐδέν' ἂν
 ἡγεῖτο προσέξειν αὐτῷ τὸν νοῦν· ἂν δὲ τὰς ἐκείνων
 κοινὰς προφάσεις λαβὼν ἡγεμῶν αἰρεθῆ ῥᾶον ἤλπιζε
 τὰ μὲν παρακρούσασθαι τὰ δὲ πείσειν. τί οὖν; ἐπι-
 χειρεῖ, θεάσασθ' ὡς εὖ, πόλεμον ποιῆσαι τοῖς Ἀμ-
 φικτύοσι καὶ περὶ τὴν Πυλαίαν ταραχὴν· εἰς γὰρ
 ταῦθ' εὐθύς αὐτοὺς ὑπελάμβανε αὐτοῦ δεήσεσθαι.
 εἰ μὲν τοίνυν τοῦτο ἢ τῶν παρ' ἑαυτοῦ πεμπομένων 148
 ἱερομνημόνων ἢ τῶν ἐκείνου συμμάχων εἰσηγοῖτό
 τις, ὑπόψεσθαι τὸ πρᾶγμα ἐνόμιζε καὶ τοὺς Θη-
 βαίους καὶ τοὺς Θετταλοὺς καὶ πάντας φυλάξεσθαι,
 ἂν δ' Ἀθηναῖος ἢ καὶ παρ' ὑμῶν τῶν ὑπεναντίων ὁ
 τοῦτο ποιῶν, εὐπόρως λήσειν· ὅπερ συνέβη. πῶς
 οὖν ταῦτ' ἐποίησεν; μισθοῦται τουτονί. οὐδενὸς δὲ 149
 προειδότος, οἶμαι, τὸ πρᾶγμα οὐδὲ φυλάττοντος,
 ὥσπερ εἶωθε τὰ τοιαῦτα παρ' ὑμῖν γίνεσθαι, προ-
 βληθεὶς πυλάγορος οὗτος καὶ τριῶν ἢ τεττάρων
 χειροτονησάντων αὐτὸν ἀνερρήθη. ὡς δὲ τὸ τῆς
 πόλεως ἀξίωμα λαβὼν ἀφίκετο εἰς τοὺς Ἀμφι-
 κτύονας, πάντα τὰλλ' ἀφείς καὶ παριδῶν ἐπέβαινε
 ἐφ' οἷς ἐμισθώθη, καὶ λόγους εὐπροσώπους καὶ
 μύθους, ὅθεν ἢ Κιρραία χώρα καθιερώθη, συνθεὶς
 καὶ διεξελθὼν ἀνθρώπους ἀπείρους λόγων καὶ τὸ
 μέλλον οὐ προορωμένους, τοὺς ἱερομνήμονας, πείθει 150
 ψηφίσασθαι περιελθεῖν τὴν χώραν ἣν οἱ μὲν Ἀμ-
 φισσεῖς σφῶν αὐτῶν οὔσαν γεωργεῖν ἔφασαν, οὗτος

δὲ τῆς ἱερᾶς χώρας ἡτιᾶτο εἶναι, οὐδεμίαν δίκην τῶν
 Λοκρῶν ἐπαγόντων ἡμῖν, οὐδ' ἂ νῦν οὗτος προφασί-
 ζεται, λέγων οὐκ ἀληθῆ. γνώσεσθε δ' ἐκεῖθεν. οὐκ
 ἐνῆν [ἀνευ τοῦ προσκαλέσασθαι] δῆπου τοῖς Λοκροῖς
 δίκην κατὰ τῆς πόλεως τελέσασθαι. τίς οὖν ἐκλή-
 τευσεν ἡμᾶς; ἀπὸ ποίας ἀρχῆς; εἶπε τὸν εἰδότα,
 δείξον. ἀλλ' οὐκ ἂν ἔχοις, ἀλλὰ κενῆ προφάσει
 151 ταύτη κατεχρῶ καὶ ψευδεῖ. περιμόντων τοίνυν τὴν
 χώραν τῶν Ἀμφικτυόνων κατὰ τὴν ὑφήγησιν τὴν
 τούτου, προσπεσόντες οἱ Λοκροὶ μικροῦ κατηκόν-
 τισαν ἅπαντας, τινὰς δὲ καὶ συνήρπασαν τῶν ἱερο-
 μνημόνων. ὡς δ' ἅπαξ ἐκ τούτων ἐγκλήματα καὶ
 πόλεμος πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, τὸ μὲν
 πρῶτον ὁ Κόπτυφος αὐτῶν τῶν Ἀμφικτυόνων ἤγαγε
 στρατιάν, ὡς δ' οἱ μὲν οὐκ ἦλθον, οἱ δ' ἐλθόντες
 οὐδὲν ἐποίουν, εἰς τὴν ἐπιούσαν Πυλαίαν ἐπὶ τὸν
 Φίλιππον εὐθύς ἠγεμόνα ἦγον οἱ κατεσκευασμένοι
 καὶ πάλαι πονηροὶ τῶν Θετταλῶν καὶ τῶν ἐν ταῖς
 152 ἄλλαις πόλεσιν. καὶ προφάσεις εὐλόγους εἰλή-
 φεσαν· ἢ γὰρ αὐτοὺς εἰσφέρειν καὶ ξένους τρέφειν
 ἔφασαν δεῖν καὶ ζημιοῦν τοὺς μὴ ταῦτα ποιοῦντας,
 ἢ ἐκεῖνον αἰρεῖσθαι. τί δεῖ τὰ πολλὰ λέγειν; ἡρέθη
 γὰρ ἐκ τούτων ἠγεμών. καὶ μετὰ ταῦτ' εὐθέως
 δύναμιν συλλέξας καὶ παρελθὼν ὡς ἐπὶ τὴν Κιρ-
 ραίαν, ἐρῶσθαι φράσας πολλὰ Κιρραίοις καὶ Λο-
 153 κροῖς, τὴν Ἐλάτειαν καταλαμβάνει. εἰ μὲν οὖν μὴ
 μετέγνωσαν εὐθέως, ὡς τοῦτ' εἶδον, οἱ Θηβαῖοι καὶ
 μεθ' ἡμῶν ἐγένοντο, ὥσπερ χειμάρρους ἂν ἅπαν
 τοῦτο τὸ πρᾶγμα εἰς τὴν πόλιν εἰσέπεσεν. [νῦν δὲ τό-
 γ' ἐξαίφνης ἐπέσχον αὐτὸν ἐκεῖνοι, μάλιστα μὲν ὦ

ἄνδρες Ἀθηναῖοι θεῶν τινὸς εὐνοία πρὸς ὑμᾶς, εἶτα μέντοι, καὶ ὅσον καθ' ἓνα ἄνδρα, καὶ δι' ἐμέ. Δὸς δέ μοι τὰ δόγματα ταῦτα καὶ τοὺς χρόνους ἐν οἷς ἕκαστα πέπρακται, ἵν' εἰδῆτε ἡλίκα πράγματα ἢ μιὰ κεφαλὴ ταραξάσα αὕτη δίκην οὐκ ἔδωκεν. λέγε μοι τὰ δόγματα.

154

ΔΟΓΜΑΤΑ ΑΜΦΙΚΤΥΟΝΩΝ. [Ἐπὶ ἱερέως Κλειναγόρου, ἔαρινῆς Πυλαίας, ἔδοξε τοῖς πυλαγόροις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων, ἐπειδὴ Ἀμφισσεῖς ἐπιβαίνουνσιν ἐπὶ τὴν ἱερὰν χώραν καὶ σπείρουσι καὶ βοσκήμασι καταγέμουσιν, ἐπελθεῖν τοὺς πυλαγόρους καὶ τοὺς συνέδρους, καὶ στήλαις διαλαβεῖν τοὺς ὄρους, καὶ ἀπειπεῖν τοῖς Ἀμφισσεῦσι τοῦ λοιποῦ μὴ ἐπιβαίνειν.

ΕΤΕΡΟΝ ΔΟΓΜΑ. Ἐπὶ ἱερέως Κλειναγόρου, ἔα- 155
ρινῆς Πυλαίας, ἔδοξε τοῖς πυλαγόροις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων, ἐπειδὴ οἱ ἐξ Ἀμφίσσης τὴν ἱερὰν χώραν κατανειμάμενοι γεωργοῦσι καὶ βοσκήματα νέμουσι, καὶ κωλυόμενοι τοῦτο ποιεῖν, ἐν τοῖς ὅπλοις παραγενόμενοι, τὸ κοινὸν τῶν Ἑλλήνων συνέδριον κεκωλύκασιν μετὰ βίας, τινὰς δὲ καὶ τετραυματίκασιν, τὸν στρατηγὸν τὸν ἡρημένον τῶν Ἀμφικτυόνων Κόττυφον τὸν Ἀρκάδα πρεσβεῦσαι πρὸς Φίλιππον τὸν Μακεδόνα, καὶ ἀξιοῦν ἵνα βοηθήσῃ τῷ τε Ἀπόλλωνι καὶ τοῖς Ἀμφικτύοισιν, ὅπως μὴ περιύδῃ ὑπὸ τῶν ἀσεβῶν Ἀμφισσεῶν τὸν θεὸν πλημμελούμενον· καὶ διότι αὐτὸν στρατηγὸν αὐτοκράτορα αἰροῦνται οἱ Ἑλληνες οἱ μετέχοντες τοῦ συνεδρίου τῶν Ἀμφικτυόνων.]

Λέγε δὴ καὶ τοὺς χρόνους ἐν οἷς ταῦτ' ἐγίγνετο· εἰσὶ γὰρ καθ' οὓς ἐπυλαγόρησεν οὗτος. λέγε.

ΧΡΟΝΟΙ. [Ἄρχων Μνησιθεΐδης, μηνὸς ἀνθεστηρι-
ῶνος ἕκτη ἐπὶ δεκάτῃ.]

156 Δὸς δὴ τὴν ἐπιστολὴν ἦν, ὡς οὐχ ὑπήκουσαν οἱ
Θηβαῖοι, πέμπει πρὸς τοὺς ἐν Πελοποννήσῳ συμ-
μάχους ὁ Φίλιππος, ἵν' εἰδῆτε καὶ ἐκ ταύτης σαφῶς
ὅτι τὴν μὲν ἀληθῆ πρόφασιν τῶν πραγμάτων, τὸ
ταῦτ' ἐπὶ τὴν Ἑλλάδα καὶ τοὺς Θηβαίους καὶ ὑμᾶς
πράττειν, ἀπεκρύπτετο, κοινὰ δὲ καὶ τοῖς Ἀμφι-
κτύοσι δόξαντα ποιεῖν προσεποιεῖτο· ὁ δὲ τὰς ἀφορ-
μὰς ταύτας καὶ τὰς προφάσεις αὐτῷ παρασχὼν
οὗτος ἦν. λέγε.

157 ΕΠΙΣΤΟΛΗ. [Βασιλεὺς Μακεδόνων Φίλιππος Πε-
λοποννησίων τῶν ἐν τῇ συμμαχίᾳ τοῖς δημιουργοῖς καὶ
τοῖς συνέδροις καὶ τοῖς ἄλλοις συμμαχοῖς πᾶσι χαίρειν.
ἐπειδὴ Δοκροὶ οἱ καλούμενοι Ὀζόλαι, κατοικοῦντες ἐν
Ἀμφίσσῃ, πλημμελοῦσιν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος
τοῦ ἐν Δελφοῖς καὶ τὴν ἱερὰν χώραν ἐρχόμενοι μεθ'
ὄπλων λεηλατοῦσι, βούλομαι τῷ θεῷ μεθ' ὑμῶν βοηθεῖν
καὶ ἀμύνασθαι τοὺς παραβαίνοντάς τι τῶν ἐν ἀνθρώποις
εὐσεβῶν· ὥστε συναντᾶτε μετὰ τῶν ὄπλων εἰς τὴν Φω-
κίδα, ἔχοντες ἐπισιτισμὸν ἡμερῶν τεσσαράκοντα, τοῦ
ἐνεστῶτος μηνὸς λφού, ὡς ἡμεῖς ἄγομεν, ὡς δὲ Ἀθηναῖοι,
βοηδρομιῶνος, ὡς δὲ Κορίνθιοι, πανέμον. τοῖς δὲ μὴ
συναντήσασι πανδημεὶ χρησόμεθα, τοῖς δὲ συμβούλοις
ἡμῖν κειμένοις ἐπιζημίους. εὐτυχεῖτε.]

158 Ὅραθ' ὅτι φεύγει τὰς ἰδίας προφάσεις, εἰς δὲ
τὰς Ἀμφικτυονικὰς καταφεύγει. τίς οὖν ὁ ταῦτα
συμπαρασκευάσας αὐτῷ; τίς ὁ τὰς προφάσεις ταύ-
τας ἐνδούς; τίς ὁ τῶν κακῶν τῶν γεγενημένων
μάλιστα αἴτιος; οὐχ οὗτος; μὴ τοίνυν λέγετε, ὦ

ἄνδρες Ἀθηναῖοι, περιμόντες ὡς ὑφ' ἑνός τοιαῦτα
πέπουθεν ἢ Ἑλλὰς ἀνθρώπου. οὐχ ὑφ' ἑνός, ἀλλ'
ὑπὸ πολλῶν καὶ πονηρῶν παρ' ἐκάστοις, ὧ γῆ καὶ
θεοί· ὧν εἰς οὐτοσί, ὄν, εἰ μηδὲν εὐλαβηθέντα τὰ 159
ληθὲς εἰπεῖν δέοι, οὐκ ἂν ὀκνήσαιμι ἔγωγε κοινὸν
ἀλιτήριον τῶν μετὰ ταῦτα ἀπολωλότων ἀπάντων
εἰπεῖν, ἀνθρώπων, τόπων, πόλεων· ὁ γὰρ τὸ σπέρμα
παρασχών, οὗτος τῶν φύντων [κακῶν αἴτιος. ὄν
ὅπως ποτὲ οὐκ εὐθύς ἰδόντες ἀπεστράφητε, θαν-
μάζω· πλὴν πολὺ τι σκότος, ὡς ἔοικεν, ἐστὶ παρ'
ὑμῖν πρὸ τῆς ἀληθείας.

Συμβέβηκε τοίνυν μοι τῶν κατὰ τῆς πατρίδος 160
τούτῳ πεπραγμένων ἀψαμένῳ εἰς ἃ τούτοις ἐναντι-
ούμενος αὐτὸς πεπολίτευμαι ἀφίχθαι· ἃ πολλῶν
μὲν ἔνεκ' ἂν εἰκότως ἀκούσαιτέ μου, μάλιστα δ' ὅτι
αἰσχρὸν ἐστίν, ὧ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ μὲν τὰ
ἔργα τῶν ὑπὲρ ὑμῶν πόνων ὑπέμεινα, ὑμεῖς δὲ μηδὲ
τοὺς λόγους αὐτῶν ἀνέξεσθε. ὁρῶν γὰρ ἐγὼ Θη- 161
βαίους, σχεδὸν δὲ καὶ ὑμᾶς ὑπὸ τῶν τὰ Φιλίππου
φρονούντων καὶ διεφθαρμένων παρ' ἐκατέροις ὁ μὲν
ἦν ἀμφοτέροις φοβερὸν καὶ φυλακῆς πολλῆς δεό-
μενον, τὸ τὸν Φίλιππον εἶναι αὐξάνεσθαι, παρορῶντας
καὶ οὐδὲ καθ' ἓν φυλαττομένους, εἰς ἔχθραν δὲ καὶ
τὸ προσκρούειν ἀλλήλοις ἐτοιμῶς ἔχοντας, ὅπως
τοῦτο μὴ γένοιτο [παρατηρῶν διετέλουν,] οὐκ ἀπὸ
τῆς ἑαυτοῦ γνώμης μόνον ταῦτα συμφέρειν ὑπο-
λαμβάνων, ἀλλ' εἰδὼς Ἀριστοφῶντα καὶ πάλιν 162
Εὐβουλον πάντα τὸν χρόνον βουλομένους πρᾶξαι
ταύτην τὴν φιλίαν, καὶ περὶ τῶν ἄλλων πολλάκις
ἀντιλέγοντας τοῦθ' ὁμογνωμονοῦντας αἰεὶ. οὐς σὺ

ζῶντας μὲν, ὦ κίναδος, κολακεύων παρηκολούθεις, τεθνεώτων δ' οὐκ αισθάνει κατηγορῶν· ἃ γὰρ περὶ Θηβαίων ἐπιτιμᾶς ἐμοί, ἐκείνων πολὺ μᾶλλον ἢ ἐμοῦ κατηγορεῖς, τῶν πρότερον ἢ ἐγὼ ταύτην τὴν
 163 συμμαχίαν δοκίμασάντων. ἀλλ' ἐκείσε ἐπάνειμι, ὅτι τὸν ἐν Ἀμφίσσῃ πόλεμον τούτου μὲν ποιήσαντος, συμπεραναμένων δὲ τῶν ἄλλων τῶν συνεργῶν αὐτῷ τὴν πρὸς Θηβαίους ἔχθραν, συνέβη τὸν Φίλιππον ἐλθεῖν ἐφ' ἡμᾶς, οὐπερ ἔνεκα τὰς πόλεις οὗτοι συνέκρουον καὶ εἰ μὴ προεξανέστημεν μικρόν, οὐδ' ἀναλαβεῖν ἂν ἠδυνήθημεν· οὕτω μέχρι πόρρω προήγαγον οὗτοι τὴν ἔχθραν. ἐν οἷς δ' ἦτε ἤδη τὰ πρὸς ἀλλήλους, τουτωνὶ τῶν ψηφισμάτων ἀκούσαντες καὶ τῶν ἀποκρίσεων εἴσεσθε. Καὶ μοι λέγε ταῦτα λαβῶν.

164 ΨΗΦΙΣΜΑΤΑ. [Ἐπὶ ἄρχοντος Ἡροπύθου, μηνὸς ἐλαφηβολιῶνος ἕκτη φθίνοντος, φυλῆς πρυτανευούσης Ἐρεχθίδος, βουλῆς καὶ στρατηγῶν γνώμη, ἐπειδὴ Φίλιππος ἅς μὲν κατεῖληφε πόλεις τῶν ἀστυγειτόνων, τινὰς δὲ πορθεῖ, κεφαλαίῳ δὲ ἐπὶ τὴν Ἀττικὴν παρασκευάζεται παραγίγνεσθαι, παρ' οὐδὲν ἠγούμενος τὰς ἡμετέρας συνθήκας, καὶ τοὺς ὄρκους λύειν ἐπιβάλλεται καὶ τὴν εἰρήνην, παραβαίνων τὰς κοινὰς πίστεις, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ πέμπειν πρὸς αὐτὸν πρέσβεις, οἵτινες αὐτῷ διαλέξονται καὶ παρακαλέσουσιν αὐτὸν μάλιστα μὲν τὴν πρὸς ἡμᾶς ὁμόνοιαν διατηρεῖν καὶ τὰς συνθήκας, εἰ δὲ μή, πρὸς τὸ βουλευσασθαι δοῦναι χρόνον πῇ πόλει καὶ τὰς ἀνοχὰς ποιήσασθαι μέχρι τοῦ θαργηλιῶνος μηνός. ἠρέθησαν ἐκ βουλῆς Σῆμος Ἀναγυράσιος, Εὐθύδημος Φλυάσιος, Βουλαγόρας Ἀλωπεκῆθεν.

ΨΗΦΙΣΜΑ. Ἐπὶ ἄρχοντος Ἡροπίθου, μηνὸς μου- 165
 νυχίωνος ἔτη καὶ νέα, πολεμάρχου γνώμη, ἐπειδὴ Φί-
 λιππος εἰς ἀλλοτριότητα Θεβαίους πρὸς ἡμᾶς ἐπιβάλ-
 λεται καταστήσαι, παρεσκευάσται δὲ καὶ παντὶ τῷ
 στρατεύματι πρὸς τοὺς ἔγγιστα τῆς Ἀττικῆς παραγί-
 νεσθαι τόπους, παραβαίνων τὰς πρὸς ἡμᾶς ὑπαρχούσας
 αὐτῷ συνθήκας, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ πέμψαι
 πρὸς αὐτὸν κήρυκα καὶ πρέσβεις, οἵτινες ἀξιώσουσι καὶ
 παρακαλέσουσιν αὐτὸν ποιήσασθαι τὰς ἀνοχάς, ὅπως
 ἐνδεχομένως ὁ δῆμος βουλεύσεται· καὶ γὰρ νῦν οὐ
 κέκρικε βοηθεῖν ἐν οὐδενὶ τῶν μετρίων. ἤρέθησαν ἐκ
 βουλῆς Νέαρχος Σωσινόμου, Πολυκράτης Ἐπίφρονος,
 καὶ κῆρυξ Εὐνομος Ἀναφλύστιος ἐκ τοῦ δήμου.]

Λέγε δὴ καὶ τὰς ἀποκρίσεις.

166

ΑΠΟΚΡΙΣΕΙΣ. [ΑΘΗΝΑΙΟΙΣ. Βασιλεὺς Μα-
 κεδόνων Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ
 χαίρειν. ἦν μὲν ἀπ' ἀρχῆς εἶχετε πρὸς ἡμᾶς αἵρεσιν,
 οὐκ ἄγνωῷ, καὶ τίνα σπουδὴν ποιείσθε προσκαλέσασθαι
 βουλόμενοι Θετταλοὺς καὶ Θεβαίους, ἔτι δὲ καὶ Βοιω-
 τούς· βέλτιον δ' αὐτῶν φρονούντων καὶ μὴ βουλομένων
 ἐφ' ὑμῖν ποιήσασθαι τὴν ἑαυτῶν αἵρεσιν, ἀλλὰ κατὰ τὸ
 συμφέρον ἰσταμένων, νῦν ἐξ ὑποστροφῆς ἀποστείλαντες
 ὑμεῖς πρὸς με πρέσβεις καὶ κήρυκα συνθηκῶν μνημονεύ-
 ετε καὶ τὰς ἀνοχὰς αἰτεῖσθε, κατ' οὐδὲν ὑφ' ἡμῶν πε-
 πλημμελημένοι. ἐγὼ μέντοι ἀκούσας τῶν πρεσβευτῶν
 συγκατατίθεμαι τοῖς παρακαλουμένοις καὶ ἔτοιμός εἰμι
 ποιεῖσθαι τὰς ἀνοχὰς, ἂν περ τοὺς οὐκ ὀρθῶς συμβου-
 λεύοντας ὑμῖν παραπέμψαντες τῆς προσηκούσης ἀτιμίας
 ἀξιώσητε. ἔρρωσθε.

ΑΠΟΚΡΙΣΙΣ ΘΗΒΑΙΟΙΣ. Βασιλεὺς Μακεδόνων 167
 Φίλιππος Θεβαίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν.

έκομισάμην τὴν παρ' ὑμῶν ἐπιστολήν, δι' ἧς μοι τὴν ὁμόνοιαν καὶ τὴν εἰρήνην ἀνανεοῦσθε. πυνθάνομαι μέντοι διότι πᾶσαν ὑμῖν Ἀθηναῖοι προσφέρονται φιλοτιμίαν βουλόμενοι ὑμᾶς συγκαταίνους γενέσθαι τοῖς ὑπ' αὐτῶν παρακαλουμένοις. πρότερον μὲν οὖν ὑμῶν κατεγίγνωσκον ἐπὶ τῷ μέλλειν πείθεσθαι ταῖς ἐκείνων ἐλπίσι καὶ ἐπακολουθεῖν αὐτῶν τῇ προαιρέσει. νῦν δ' ἐπιγνοὺς ὑμᾶς τὰ πρὸς ἡμᾶς ἐζητηκότας ἔχειν εἰρήνην μᾶλλον ἢ ταῖς ἐτέρων ἐπακολουθεῖν γνώμαις, ἦσθην καὶ μᾶλλον ὑμᾶς ἐπαινῶ κατὰ πολλά, μάλιστα δ' ἐπὶ τῷ βουλευσασθαι περὶ τούτων ἀσφαλέστερον καὶ τὰ πρὸς ἡμᾶς ἔχειν ἐν εὐνοίᾳ· ὅπερ οὐ μικρὰν ὑμῖν οἴσειν ἐλπίζω ῥοπήν, εἴαν περ ἐπὶ ταύτης μένητε τῆς προθέσεως. ἔρωσθε.]

168 Οὕτω διαθεὶς ὁ Φίλιππος τὰς πόλεις πρὸς ἀλλήλας διὰ τούτων, καὶ τούτοις ἐπαρθεὶς τοῖς ψηφίσμασι καὶ ταῖς ἀποκρίσεσιν, ἦκεν ἔχων τὴν δύναμιν καὶ τὴν Ἐλάτειαν κατέλαβεν, [ὡς οὐδ' ἂν εἴ τι γένοιτο ἔτι συμπνευσάντων ἂν ἡμῶν καὶ τῶν Θηβαίων.] ἀλλὰ μὴν τὸν τότε συμβάντα ἐν τῇ πόλει θόρυβον ἴστε μὲν ἅπαντες, μικρὰ δ' ἀκούσατε ὅμως, αὐτὰ τὰναγκαιότατα.

169 Ἐσπέρα μὲν γὰρ ἦν, ἦκε δ' ἀγγέλλων τις ὡς τοὺς πρυτάνεις ὡς Ἐλάτεια κατέληπται. καὶ μετὰ ταῦτα οἱ μὲν εὐθὺς ἐξαναστάντες [μεταξὺ δειπνοῦντες] τοὺς τ' ἐκ τῶν σκηνῶν τῶν κατὰ τὴν ἀγορὰν ἐξεῖργον καὶ τὰ γέρρα ἐνεπίμπρασαν, οἱ δὲ τοὺς στρατηγούς μετεπέμποντο καὶ τὸν σαλπυγκτὴν ἐκάλουν, καὶ θορύβου πλήρης ἦν ἡ πόλις. τῇ δ' ὑστεραία ἅμα τῇ ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλήν ἐκάλουν εἰς

τὸ βουλευτήριον, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπο-
 ρεύεσθε, καὶ πρὶν ἐκείνην χρηματίσαι καὶ προβου-
 λεῦσαι πᾶς ὁ δῆμος ἄνω καθήτο, καὶ μετὰ ταῦτα 170
 ὡς ἦλθεν ἡ βουλὴ καὶ ἀπήγγειλαν οἱ πρυτάνεις τὰ
 προσηγγελλόμενα ἑαυτοῖς καὶ τὸν ἤκοντα παρήγαγον
 καὶ ἐκεῖνος εἶπεν, ἡρώτα μὲν ὁ κῆρυξ “τίς ἀγορεύειν
 βούλεται;” παρήει δ' οὐδεὶς. πολλάκις δὲ τοῦ κήρυ-
 κος ἐρωτῶντος οὐδὲν μᾶλλον ἀνίστατ' οὐδεὶς, ἀπάν-
 των μὲν τῶν στρατηγῶν παρόντων, ἀπάντων δὲ τῶν
 ῥητόρων, καλούσης δὲ τῆς κοινῆς πατρίδος φωνῆς
 τὸν ἐροῦνθ' ὑπὲρ σωτηρίας· ἦν γὰρ ὁ κῆρυξ κατὰ
 τοὺς νόμους φωνὴν ἀφήσει, ταύτην κοινὴν τῆς πα-
 τρίδος δίκαιόν ἐστιν ἡγεῖσθαι· καίτοι εἰ μὲν τοὺς 171
 σωθῆναι τὴν πόλιν βουλομένους παρελθεῖν ἔδει,
 πάντες ἂν ὑμεῖς καὶ οἱ ἄλλοι Ἀθηναῖοι ἀναστάντες
 ἐπὶ τὸ βῆμα ἐβαδίζετε· πάντες γὰρ οἶδ' ὅτι σωθῆναι
 αὐτὴν ἐβούλεσθε· εἰ δὲ τοὺς πλουσιωτάτους, οἱ
 τριακίσιοι· εἰ δὲ τοὺς ἀμφοτέρα ταῦτα, καὶ εὐνοὺς
 τῇ πόλει καὶ πλουσίους, οἱ μετὰ ταῦτα τὰς μεγάλας
 ἐπιδόσεις ἐπιδόντες· καὶ γὰρ εὐνοία καὶ πλούτῳ τοῦτ'
 ἐποίησαν. ἀλλ' ὡς ἔοικεν, ἐκεῖνος ὁ καιρὸς καὶ ἡ 172
 ἡμέρα ἐκείνη οὐ μόνον εὐνοὺν καὶ πλούσιον ἄνδρα
 ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν
 ἐξ ἀρχῆς, καὶ συλλελογισμένον ὀρθῶς τίνος ἕνεκα
 ταῦτ' ἐπραττεν ὁ Φίλιππος καὶ τί βουλόμενος· ὁ
 γὰρ μὴ ταῦτ' εἰδὼς μὴδ' ἐξητακῶς πόρρωθεν, οὔτ' εἰ
 εὐνοὺς ἦν οὔτ' εἰ πλούσιος, οὐδὲν μᾶλλον ἠμελλεν ὅ
 τι χρὴ ποιεῖν εἴσεσθαι οὐδ' ὑμῖν ἕξειν συμβου-
 λεύειν. ἐφάνην τοίνυν οὗτος ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐγώ, 173
 καὶ παρελθὼν εἶπον εἰς ὑμᾶς, ἃ μου δυοῖν ἕνεκ'

- ἀκούσατε [προσσχόντες τὸν νοῦν] ἐνὸς μὲν, ἵν' εἰδῆτε ὅτι μόνος τῶν λεγόντων καὶ πολιτευομένων ἐγὼ τὴν τῆς εὐνοίας τάξιν ἐν τοῖς δεινοῖς οὐκ ἔλιπον, ἀλλὰ καὶ λέγων καὶ γράφων ἐξηταζόμεν τὰ δέονθ' ὑπὲρ ὑμῶν ἐν αὐτοῖς τοῖς φοβεροῖς, ἐτέρου δέ, ὅτι μικρὸν ἀναλώσαντες χρόνον πολλῶ [πρὸς τὰ λοιπὰ τῆς
- 174 πάσης πολιτείας ἔσεσθ' ἐμπειρότεροι.] εἶπον τοίνυν ὅτι “τοὺς μὲν ὡς ὑπαρχόντων Θηβαίων Φιλίππῳ λίαν θορυβουμένους ἀγνοεῖν τὰ παρόντα πράγμαθ' ἠγοῦμαι εὐ γὰρ οἶδ' ὅτι, εἰ τοῦθ' οὕτως ἐτύγχανεν ἔχον, οὐκ ἂν αὐτὸν ἠκούομεν ἐν Ἐλατεία ὄντα, ἀλλ' ἐπὶ τοῖς ἡμετέροις ὀρίοις. ὅτι μέντοι ἵν' ἔτοιμα ποιήσῃται τὰ ἐν Θήβαις ἠκει, σαφῶς ἐπίσταμαι.
- 175 ὡς δ' ἔχει” ἔφην “ταῦτα, ἀκούσατέ μου. ἐκεῖνος ὅσους ἢ πείσαι χρήμασι Θηβαίων ἢ ἐξαπατήσαι ἐνῆν, ἅπαντας εὐτρέπισται, τοὺς δ' ἀπ' ἀρχῆς ἀνθεστηκότας αὐτῷ καὶ νῦν ἐναντιουμένους οὐδαμῶς πείσαι δύναται. τί οὖν βούλεται, καὶ τίνος ἕνεκα τὴν Ἐλατείαν κατέληφεν; πλησίον δύναμιν δείξας καὶ παραστήσας τὰ ὄπλα) τοὺς μὲν ἑαυτοῦ φίλους ἐπᾶραι καὶ θρασεῖς ποιῆσαι, τοὺς δ' ἐναντιουμένους καταπλήξαι, ἵν' ἢ συγχωρήσωσι φοβηθέντες ἢ νῦν
- 176 οὐκ ἐθέλουσιν, ἢ βιασθῶσιν. εἰ μὲν τοίνυν προαιρησόμεθ' ἡμεῖς” ἔφην “ἐν τῷ παρόντι, εἴ τι δύσκολον πέπρακται Θηβαίοις πρὸς ἡμᾶς, τούτου μεμνήσθαι καὶ ἀπιστεῖν αὐτοῖς ὡς ἐν τῇ τῶν ἐχθρῶν οὔσι μερίδι, πρῶτον μὲν ἢ ἂν εὐξαιτο Φίλιππος ποιήσομεν, εἶτα φοβοῦμαι μὴ [προσδεξαμένων τῶν νῦν ἀνθεστηκότων αὐτῷ καὶ μιᾷ γνώμῃ πάντων φιλιππισάντων εἰς τὴν Ἀττικὴν ἔλθωσιν ἀμφότεροι. ἂν

μέντοι πεισθῆτ' ἔμοι καὶ πρὸς τῷ σκοπεῖν ἀλλὰ μὴ
 φιλουικεῖν περὶ ὧν ἂν λέγω γένησθε, οἶμαι καὶ τὰ
 δέοντα λέγειν δόξειεν καὶ τὸν ἐφεστηκότα κίνδυνον τῇ
 πόλει διαλύσειν. τί οὖν φημι δεῖν; πρῶτον μὲν τὸν 177
 παρόντα ἐπανεῖναι φόβον, εἶτα μεταθέσθαι καὶ φο-
 βεῖσθαι πάντας ὑπὲρ Θηβαίων· πολὺ γὰρ τῶν δει-
 νῶν εἰσιν ἡμῶν ἐγγυτέρω, καὶ προτέροις αὐτοῖς ἐστὶν
 ὁ κίνδυνος· ἔπειτ' ἐξελθόντας Ἐλευσίνάδε τοὺς ἐν
 ἡλικία καὶ τοὺς ἰππέας δεῖξαι πᾶσιν ὑμᾶς αὐτοὺς ἐν
 τοῖς ὅπλοις ὄντας, ἵνα τοῖς ἐν Θήβαις φρονούσι τὰ
 ὑμέτερα ἐξ ἴσου γένηται τὸ παρρησιάζεσθαι περὶ
 τῶν δικαίων, ἰδοῦσιν ὅτι, ὥσπερ τοῖς πωλοῦσι Φι-
 λίππῳ τὴν πατρίδα πάρεσθ' ἢ βοηθήσουσα δύναμις
 ἐν Ἐλατεία, οὕτω τοῖς ὑπὲρ τῆς ἐλευθερίας ἀγωνίζε-
 σθαι βουλομένοις ὑπάρχεθ' ὑμεῖς ἔτοιμοι καὶ βοη-
 θήσετ', ἐὰν τις ἐπ' αὐτοὺς ἴη. μετὰ ταῦτα χειροτο- 178
 νῆσαι κελεύω δέκα πρέσβεις, καὶ ποιῆσαι τούτους
 κυρίους μετὰ τῶν στρατηγῶν καὶ τοῦ πότε δεῖ βα-
 δίζειν ἐκεῖσε καὶ τῆς ἐξόδου. ἐπειδὰν δ' ἔλθωσιν
 οἱ πρέσβεις εἰς Θήβας, πῶς χρήσασθαι τῷ πράγ-
 ματι παραινῶ; τούτῳ πάντῳ μοι προσέχετε τὸν νοῦν.
 μὴ δεῖσθαι Θηβαίων μηδέν (αἰσχρὸς γὰρ ὁ καιρὸς)
 ἀλλ' ἐπαγγέλλεσθαι βοηθήσειν, ἐὰν κελεύωσιν, ὡς
 ἐκείνων ὄντων ἐν τοῖς ἐσχάτοις, ἡμῶν δὲ ἄμεινον
 ἢ κείνοι προορωμένων, ἵν' ἐὰν μὲν δέξωνται ταῦτα
 καὶ πεισθῶσιν ἡμῖν, καὶ ἂ βουλόμεθα ὧμεν διωκη-
 μένοι καὶ μετὰ προσχήματος ἀξίου τῆς πόλεως
 ταῦτα πράξωμεν, ἐὰν δ' ἄρα μὴ συμβῆ κατατυχεῖν,
 ἐκείνοι μὲν ἑαυτοῖς ἐγκαλῶσιν, ἂν τι νῦν ἕξαμαρτά-
 νωσιν, ἡμῖν δὲ μηδέν αἰσχρὸν μηδὲ ταπεινὸν ἦ

179 πεπραγμένον.” Ταῦτα καὶ παραπλήσια τούτοις εἰπὼν κατέβην. συνεπαινεσάντων δὲ πάντων καὶ οὐδενὸς εἰπόντος ἐναντίον οὐδὲν οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ’ ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ’ ἐπρέσβευσα μὲν, οὐκ ἔπεισα δὲ Θηβαίους· ἀλλ’ ἀπὸ τῆς ἀρχῆς ἄχρι τῆς τελευτῆς διεξῆλθον, καὶ ἔδωκ’ ἐμαυτὸν ὑμῖν ἀπλῶς εἰς τοὺς περιεστηκότας τῇ πόλει κινδύνους. Καί μοι φέρε τὸ ψήφισμα τὸ τότε γενόμενον.

180 Καίτοι τίνα βούλει σέ, Αἰσχίνη, καὶ τίνα ἐμαυτὸν ἐκείνην τὴν ἡμέραν εἶναι θῶ; βούλει ἐμαυτὸν μὲν, ὃν ἂν σὺ λοιδοροῖμενος καὶ διασύρων καλέσαις, Βάτταλον, σέ δὲ μηδ’ ἥρωα τὸν τυχόντα ἀλλὰ τούτων τινὰ τῶν ἀπὸ τῆς σκηνῆς, Κρεσφάντην ἢ Κρέοντα ἢ ὃν ἐν Κολλυτῷ ποτε Οἰνόμαον κακῶς ἐπέτριψας; τότε τοίνυν κατ’ ἐκείνον τὸν καιρὸν ὁ Παιανιεὺς ἐγὼ Βάτταλος Οἰνομάου τοῦ Κοθωκίδου σοῦ πλείονος ἄξιος ὢν ἐφάνην τῇ πατρίδι. σὺ μὲν γε οὐδὲν οὐδαμοῦ χρήσιμος ἦσθα· ἐγὼ δὲ πάντα, ὅσα προσῆκε τὸν ἀγαθὸν πολίτην, ἔπραττον. Λέγε τὸ ψήφισμά μοι.

181 ΨΗΦΙΣΜΑ [ΔΗΜΟΣΘΕΝΟΥΣ. Ἐπὶ ἄρχοντος Ναυσικλέους, φυλῆς πρυτανευούσης Αἰαντίδος, σκιροφοριῶνος ἕκτη ἐπὶ δέκα, Δημοσθένης Δημοσθένους Παιανιεὺς εἶπεν, ἐπειδὴ Φίλιππος ὁ Μακεδόνων βασιλεὺς ἐν τε τῷ παρεληλυθότι χρόνῳ παραβαίνων φαίνεται τὰς γεγενημένας αὐτῷ συνθήκας πρὸς τὸν Ἀθηναίων δῆμον περὶ τῆς εἰρήνης, ὑπεριδὼν τοὺς ὄρκους καὶ τὰ παρὰ πᾶσι τοῖς Ἕλλησι νομιζόμενα εἶναι δίκαια, καὶ πόλεις παραιρεῖται οὐδὲν αὐτῷ προσηκούσας, τινὰς δὲ καὶ Ἀθη-

ναίων οὔσας δοριαλώτους πεποίηκεν οὐδὲν προαδικηθεῖς ὑπὸ τοῦ δήμου τοῦ Ἀθηναίων, ἐν τε τῷ παρόντι ἐπὶ πολὺ προάγει τῇ τε βία καὶ τῇ ὠμότητι· καὶ γὰρ Ἑλληνίδας 182 πόλεις ἃς μὲν ἐμφρούρους ποιεῖ καὶ τὰς πολιτείας καταλύει τινὰς δὲ καὶ ἐξανδραποδιζόμενος κατασκάπτει, εἰς ἐνίας δὲ καὶ ἀντὶ Ἑλλήνων βαρβάρους κατοικίζει ἐπὶ τὰ ἱερά καὶ τοὺς τάφους ἐπάγων, οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου, καὶ τῇ νῦν αὐτῷ παρούσῃ τύχῃ κατακόρως χρώμενος, ἐπιλελησμένος ἑαυτοῦ ὅτι ἐκ μικροῦ καὶ τοῦ τυχόντος γέγονεν ἀνελπίστως μέγας. καὶ ἕως μὲν πόλεις ἑώρα παραιρούμενον αὐτὸν 183 βαρβάρους καὶ ἰδίας, ὑπελάμβανεν ἕλαττον εἶναι ὁ δῆμος ὁ Ἀθηναίων τὸ εἰς αὐτὸν πλημμυλεῖσθαι· νῦν δὲ ὀρώων Ἑλληνίδας πόλεις τὰς μὲν ὑβριζόμενας τὰς δὲ ἀναστάτους γιγνομένας, δεινὸν ἠγείται εἶναι καὶ ἀνάξιον τῆς τῶν προγόνων δόξης τὸ περιορᾶν τοὺς Ἕλληνας καταδουλουμένους. διὸ δέδοκται τῇ βουλῇ καὶ τῷ δήμῳ τῷ 184 Ἀθηναίων, εὐξαμένους καὶ θύσαντας τοῖς θεοῖς καὶ ἥρωσι τοῖς κατέχουσι τὴν πόλιν καὶ τὴν χώραν τὴν Ἀθηναίων, καὶ ἐνθυμηθέντας τῆς τῶν προγόνων ἀρετῆς, διότι περὶ πλείονος ἐποιοῦντο τὴν τῶν Ἑλλήνων ἐλευθερίαν διατηρεῖν ἢ τὴν ἰδίαν πατρίδα, διακοσίας ναῦς καθέλκειν εἰς τὴν θάλατταν καὶ τὸν ναύαρχον ἀναπλεῖν ἐντὸς Πυλῶν, καὶ τὸν στρατηγὸν καὶ τὸν ἵππαρχον τὰς πεζὰς καὶ τὰς ἱππικὰς δυνάμεις Ἐλευσινάδε ἐξάγειν, πέμψαι δὲ καὶ πρέσβεις πρὸς τοὺς ἄλλους Ἕλληνας, πρῶτον δὲ πάντων πρὸς Θηβαίους διὰ τὸ ἐγγυτάτω εἶναι τὸν Φίλιππον τῆς ἐκείνων χώρας, παρακαλεῖν δὲ αὐτοὺς μηδὲν καταπλα- 185 γέντας τὸν Φίλιππον ἀντέχεσθαι τῆς ἑαυτῶν καὶ τῆς τῶν ἄλλων Ἑλλήνων ἐλευθερίας, καὶ ὅτι ὁ Ἀθηναίων δῆμος, οὐδὲν μνησικακῶν εἴ τι πρότερον γέγονεν ἀλλότριον ταῖς πόλεσι πρὸς ἀλλήλας, βοηθήσει καὶ δυνάμεισι καὶ χρή-

- μασι καὶ βέλεσι καὶ ὄπλοις, εἰδὼς ὅτι αὐτοῖς μὲν πρὸς ἀλλήλους διαμφισβητεῖν περὶ τῆς ἡγεμονίας οὖσιν Ἑλλησι καλόν, ὑπὸ δὲ ἀλλοφύλου ἀνθρώπου ἄρχεσθαι καὶ τῆς ἡγεμονίας ἀποστερεῖσθαι ἀνάξιον εἶναι καὶ τῆς τῶν Ἑλλήνων δόξης καὶ τῆς τῶν προγόνων ἀρετῆς. ἔτι
- 186 δὲ οὐδὲ ἀλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον οὔτε τῇ συγγενείᾳ οὔτε τῷ ὁμοφύλῳ. ἀναμιμνήσκειται δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Θηβαίων προγόνους εὐεργεσίας· καὶ γὰρ τοὺς Ἡρακλέους παῖδας ἀποστερουμένους ὑπὸ Πελοποννησίων τῆς πατρῴας ἀρχῆς κατήγαγον, τοῖς ὄπλοις κρατήσαντες τοὺς ἀντιβαίνειν πειρωμένους τοῖς Ἡρακλέους ἐκγόνοις, καὶ τὸν Οἰδίπουν καὶ τοὺς μετ' ἐκείνου ἐκπεσόντας ὑπεδεξάμεθα, καὶ ἕτερα πολλὰ ἡμῖν ὑπάρχει φιλόανθρωπα καὶ ἔνδοξα
- 187 πρὸς Θηβαίους· διόπερ οὐδὲ νῦν ἀποστήσεται ὁ Ἀθηναίων δῆμος τῶν Θηβαίους τε καὶ τοῖς ἄλλοις Ἑλλησι συμφερόντων. συνθέσθαι δὲ πρὸς αὐτοὺς καὶ συμμαχίαν καὶ ἐπιγαμίαν ποιήσασθαι καὶ ὄρκους δοῦναι καὶ λαβεῖν. πρέσβεις Δημοσθένης Δημοσθένους Παιανιεύς, Ὑπερείδης Κλεάνδρου Σφήττιος, Μνησιθείδης Ἀντιφάνους Φρεάρριος, Δημοκράτης Σωφίλου Φλυεύς, Κάλλαισχος Διοτίμου Κοθωκίδης.]
- 188 Αὕτη τῶν περὶ Θήβας ἐγένετο πραγμάτων ἀρχὴ καὶ κατάστασις πρώτη, τὰ πρὸ τούτων εἰς ἔχθραν καὶ μῖσος καὶ ἀπιστίαν τῶν πόλεων ὑπηγμένων ὑπὸ τούτων. τοῦτο τὸ ψήφισμα τὸν τότε τῇ πόλει περιστάντα κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ νέφος. ἦν μὲν τοίνυν τοῦ δικαίου πολίτου τότε δεῖξαι πᾶσιν, εἴ τι τούτων εἶχεν ἄμεινον, μὴ
- 189 νῦν ἐπιτιμᾶν. ὁ γὰρ σύμβουλος καὶ ὁ συκοφάντης, οὐδὲ τῶν ἄλλῶν οὐδὲν ἐοικότες, ἐν τούτῳ πλείστον

ἀλλήλων διαφέρουσιν· ὁ μὲν γε πρὸ τῶν πραγμά-
των γνώμην ἀποφαίνεται, καὶ δίδωσιν αὐτὸν ὑπεύ-
θυνον τοῖς πεισθείσι, τῇ τύχῃ, τῷ καιρῷ, τῷ βουλο-
μένῳ· ὁ δὲ σιγήσας ἡνίκ' ἔδει λέγειν, ἂν τι δύσ-
κολον συμβῆ, τοῦτο βασκαίνει. ἦν μὲν οὖν, ὕπερ 190
εἶπον, ἐκείνος ὁ καιρὸς τοῦ γε φροντίζοντος ἀνδρὸς
τῆς πόλεως καὶ τῶν δικαίων λόγων· ἐγὼ δὲ τοσαύ-
την ὑπερβολὴν ποιούμαι, ὥστε ἂν νῦν ἔχη τις
δειξαί τι βέλτιον, ἢ ὅλως εἴ τι ἄλλο ἐνῆν πλὴν ὧν
ἐγὼ προειλόμην, ἀδικεῖν ὁμολογῶ. εἰ γὰρ ἔσθ' ὅ τι
τις νῦν ἐώρακεν, ὃ συνήνεγκεν ἂν τότε πραχθέν,
τοῦτ' ἐγὼ φημι δεῖν ἐμὲ μὴ λαθεῖν. εἰ δὲ μήτ' ἔστι
μήτε ἦν μήτ' ἂν εἰπεῖν ἔχοι μηδεὶς μηδέπω καὶ
τήμερον, τί τὸν σύμβουλον ἐχρήν ποιεῖν; οὐ τῶν
φαινομένων καὶ ἐνόντων τὰ κράτιστα ἐλέσθαι; τοῦ- 191
το τοίνυν ἐποίησα, τοῦ κήρυκος ἐρωτῶντος, Αἰσ-
χίην, “τίς ἀγορεύειν βούλεται;” οὐ “τίς αἰτιᾶσθαι
περὶ τῶν παρεληλυθότων,” οὐδὲ “τίς ἐγγυᾶσθαι
τὰ μέλλοντ' ἔσεσθαι.” σοῦ δ' ἀφώνου κατ' ἐκείνους
τοὺς χρόνους ἐν ταῖς ἐκκλησιαῖς καθημένου ἐγὼ
παριῶν ἔλεγον. ἐπειδὴ δ' οὐ τότε, ἀλλὰ νῦν δεῖξον.
εἰπέ τις ἢ λόγος, ὄντιν' ἐχρήν εὐπορεῖν, ἢ καιρὸς
συμφέρων ὑπ' ἐμοῦ παρελείφθη τῇ πόλει; τίς δὲ
συμμαχία, τίς πρᾶξις, ἐφ' ἣν μᾶλλον ἔδει με ἀγα-
γεῖν τουτουσί;

Ἄλλὰ μὴν τὸ μὲν παρεληλυθὸς αἰεὶ παρὰ πᾶσιν 192
ἀφεῖται, καὶ οὐδεὶς περὶ τούτου προτίθησιν οὐδαμοῦ
βουλήν· τὸ δὲ μέλλον ἢ τὸ παρὸν τὴν τοῦ συμ-
βούλου τάξιν ἀπαιτεῖ. τότε τοίνυν τὰ μὲν ἡμελλεν,
ὡς ἐδόκει, τῶν δεινῶν, τὰ δ' ἤδη παρήν, ἐν οἷς τὴν

- προαίρεσίν μου σκοπεῖ τῆς πολιτείας, μὴ τὰ συμβάντα συκοφάντει. τὸ μὲν γὰρ πέρασ, ὡς ἂν ὁ δαίμων βουλευθῆ, πάντων γίγνεται. (ἢ δὲ προαίρεσις
- 193 αὐτὴ τὴν τοῦ συμβούλου διάνοιαν δηλοῖ.) μὴ δὴ τοῦτο ὡς ἀδίκημα ἐμὸν θῆς, εἰ κρατῆσαι συνέβη Φιλίππῳ τῇ μάχῃ· ἐν γὰρ τῷ θεῷ τὸ τούτου τέλος ἦν, οὐκ ἐμοί. ἀλλ' ὡς οὐχ ἅπαντα ὅσα ἐνῆν κατ' ἀνθρώπινον λογισμὸν εἰλόμην, καὶ δικαίως ταῦτα καὶ ἐπιμελῶς ἔπραξα καὶ φιλοπόνως ὑπὲρ δύναμιν, ἢ ὡς οὐ καλὰ καὶ τῆς πόλεως ἄξια πράγματα ἐνεστησάμην καὶ ἀναγκαῖα, ταῦτά μοι δείξον, καὶ τότε
- 194 ἤδη κατηγορεῖ μου. εἰ δ' ὁ συμβὰς σκηπτὸς μὴ μόνου ἡμῶν ἀλλὰ καὶ πάντων τῶν ἄλλων Ἑλλήνων μεῖζων γέγονε, τί χρῆ ποιεῖν; ὥσπερ ἂν εἴ τις ναύκληρον πάντ' ἐπὶ σωτηρίᾳ πράξαντα καὶ κατασκευάσαντα τὸ πλοῖον ἀφ' ὧν ὑπελάμβανε σωθῆσθαι, εἶτα χειμῶνι χρησάμενον καὶ πονησάντων αὐτῷ τῶν σκευῶν ἢ καὶ συντριβέντων ὅλως, τῆς ναυαγίας αἰτιῶτο. ἀλλ' οὐτ' ἐκυβέρνων τὴν ναῦν, φήσειεν ἂν, ὥσπερ οὐδ' ἐστρατήγουν ἐγώ, οὔτε τῆς
- 195 τύχης κύριος ἦν, ἀλλ' ἐκείνη τῶν πάντων. ἀλλ' ἐκείνο λογίζου καὶ ὄρα· εἰ μετὰ Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἴμαρτο πράξαι, τί χρῆν προσδοκᾶν εἰ μηδὲ τούτους ἔσχομεν συμμάχους ἀλλὰ Φιλίππῳ προσέθεντο, ὑπὲρ οὗ τότε ἐκείνος πάσας ἀφήκε φωνάς; καὶ εἰ νῦν τριῶν ἡμερῶν ἀπὸ τῆς Ἀττικῆς ὁδὸν τῆς μάχης γενομένης τοσοῦτος κίνδυνος καὶ φόβος περιέστη τὴν πόλιν, τί ἂν, εἴ που τῆς χώρας ταῦτο τοῦτο πάθος συνέβη, προσδοκῆσαι χρῆν; ἀρ' οἴσθ' ὅτι νῦν μὲν [στήναι] συνελθεῖν ἀνα-

πνεύσαι,] πολλὰ μία ἡμέρα καὶ δύο καὶ τρεῖς ἔδωσαν τῶν εἰς σωτηρίαν τῇ πόλει, [τότε δ' —, οὐκ ἄξιον εἰπεῖν, ἅ γε μηδὲ πείραν ἔδωκε θεῶν τινος εὐνοία καὶ τῷ προβάλλεσθαι τὴν πόλιν ταύτην τὴν συμμαχίαν, ἧς σὺ κατηγορεῖς.]

Ἔστι δὲ ταυτὶ πάντα μοι τὰ πολλὰ πρὸς ὑμᾶς, 196
 ἄνδρες δικασταί, καὶ τοὺς περιεστηκότας ἔξωθεν καὶ ἀκροωμένους, ἐπεὶ πρὸς γε τοῦτον τὸν κατάπτυστον βραχὺς καὶ σαφὴς ἐξήρκει λόγος. εἰ μὲν γὰρ ἦν σοι πρόδηλα τὰ μέλλοντα, Αἰσχίνη, μόνῳ τῶν ἄλλων, ὅτ' ἐβουλεύεθ' ἡ πόλις περὶ τούτων, τότε ἔδει προλέγειν. εἰ δὲ μὴ προήδεις, τῆς αὐτῆς ἀγνοίας ὑπεύθυνος εἶ τοῖς ἄλλοις, ὥστε τί μᾶλλον ἐμοῦ σὺ ταῦτα κατηγορεῖς ἢ ἐγὼ σοῦ; τοσοῦτον 197
 γὰρ ἀμείνων ἐγὼ σοῦ πολίτης γέγονα εἰς αὐτὰ ταῦθ' ἢ λέγω (καὶ οὐπω περὶ τῶν ἄλλων διαλέγομαι), ὅσον ἐγὼ μὲν ἔδωκα ἐμαυτὸν εἰς τὰ πᾶσι δοκοῦντα συμφέρειν, οὐδένα κίνδυνον ὀκνήσας ἴδιον οὐδ' ὑπολογισάμενος, σὺ δὲ οὐθ' ἕτερα εἶπες βελτίῳ τούτων (οὐ γὰρ ἂν τούτοις ἐχρῶντο) οὐτ' εἰς ταῦτα χρήσιμον οὐδὲν σαυτὸν παρέσχες, ὅπερ δ' ἂν ὁ φαυλότατος καὶ δυσμενέστατος ἄνθρωπος τῇ πόλει, τοῦτο πεποιηκῶς ἐπὶ τοῖς συμβᾶσιν ἐξήτασαι, καὶ ἅμα Ἄριστρατος ἐν Νάξῳ καὶ Ἀριστόλεως ἐν Θάσῳ, οἱ καθάπαξ ἐχθροὶ τῆς πόλεως, τοὺς Ἀθηναίων κρινουσι φίλους καὶ Ἀθήνησιν Αἰσχίνης Δημοσθένους κατηγορεῖ. καίτοι ὅτῳ τὰ τῶν Ἑλλήνων ἀτυχή- 198
 ματα ἐνευδοκιμεῖν ἀπέκειτο, ἀπολωλέναι μᾶλλον οὗτός ἐστι δίκαιος ἢ κατηγορεῖν ἐτέρου· καὶ ὅτῳ συνευηνόχασιν οἱ αὐτοὶ καιροὶ καὶ τοῖς τῆς πόλεως

ἐχθροῖς, οὐκ ἔνι τούτου εὖνουν εἶναι τῇ πατρίδι. δηλοῖς δὲ καὶ ἐξ ὧν ζῆς καὶ ποιεῖς καὶ πολιτεύῃ καὶ πάλιν οὐ πολιτεύῃ. πράττεται τι τῶν ὑμῖν δοκούντων συμφέρειν; ἄφωνος Αἰσχίνης. ἀντέκρουσέ τι καὶ γέγονεν οἶον οὐκ ἔδει; πάρεστιν Αἰσχίνης, ὥσπερ τὰ ῥήγματα καὶ τὰ σπάσματα, ὅταν τι κακὸν τὸ σῶμα λάβῃ, τότε κινεῖται.

- 199 Ἐπειδὴ δὲ πολὺς τοῖς συμβεβηκόσιν ἔγκειται, βούλομαί τι καὶ παράδοξον εἰπεῖν. καὶ μου πρὸς Διὸς καὶ θεῶν μηδεὶς τὴν ὑπερβολὴν θαυμάσῃ, ἀλλὰ μετ' εὐνοίας ὃ λέγω θεωρησάτω. εἰ γὰρ ἦν ἅπανσι πρόδηλα τὰ μέλλοντα γενήσεσθαι, καὶ προῆδεσαν πάντες, καὶ σὺ προὔλεγες Αἰσχίνῃ καὶ διεμαρτύρου βοῶν καὶ κεκραγῶς, ὃς οὐδ' ἐφθέγγω, οὐδ' οὕτως ἀποστατέον τῇ πόλει τούτων ἦν, εἴ περ ἦ δόξης ἢ προγόνων ἢ τοῦ μέλλοντος αἰῶνος εἶχε
- 200 λόγον. νῦν μὲν γε ἀποτυχεῖν δοκεῖ τῶν πραγμάτων, ὃ πᾶσι κοινόν ἐστιν ἀνθρώποις, ὅταν τῷ θεῷ ταῦτα δοκῇ. τότε δ' ἀξιούσα προεστάναι τῶν ἄλλων, εἴτ' ἀποσταῖσα τούτου, Φιλίππῳ προδεδωκέναι πάντας ἂν ἔσχεν αἰτίαν. εἰ γὰρ ταῦτα προεῖτο ἀκονιτί, περὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι, τίς οὐχὶ κατέπτυσεν ἂν σοῦ;
- 201 μὴ γὰρ τῆς πόλεως γε, μηδ' ἐμοῦ. τίσι δ' ὀφθαλμοῖς πρὸς Διὸς ἐωρῶμεν ἂν τοὺς εἰς τὴν πόλιν ἀνθρώπους ἀφικνουμένους, εἰ τὰ μὲν πράγματ' εἰς ὅπερ νυνὶ περιέστη, ἡγεμῶν δὲ καὶ κύριος ἡρέθη Φίλιππος ἀπάντων, τὸν δ' ὑπὲρ τοῦ μὴ γενέσθαι ταῦτ' ἀγῶνα ἕτεροι χωρὶς ἡμῶν ἦσαν πεποιημένοι, καὶ ταῦτα μηδεπώποτε τῆς πόλεως ἐν τοῖς ἔμπροσθε

χρόνοις ἀσφάλειαν ἄδοξον μᾶλλον ἢ τὸν ὑπὲρ τῶν
 καλῶν κίνδυνον ἡρημένης; τίς γὰρ οὐκ οἶδεν Ἑλλή- 202
 νων, τίς δὲ βαρβάρων, ὅτι καὶ παρὰ Θηβαίων καὶ
 παρὰ τῶν ἔτι τούτων πρότερον ἰσχυρῶν γενομένων
 Λακεδαιμονίων καὶ παρὰ τοῦ Περσῶν βασιλέως
 μετὰ πολλῆς χάριτος τοῦτ' ἂν ἀσμένως ἐδόθη τῇ
 πόλει, ὅ τι βούλεται λαβούση καὶ τὰ ἑαυτῆς ἐχούση
 τὸ κελευόμενον ποιεῖν καὶ ἔαν ἕτερον τῶν Ἑλλήνων
 προεστάναι; ἀλλ' οὐκ ἦν ταῦθ', ὡς ἔοικε, τοῖς τότε 203
 Ἀθηναίοις πάτρια οὐδ' ἀνεκτὰ οὐδ' ἔμφυτα, οὐδ'
 ἡδυνήθη πώποτε τὴν πόλιν οὐδεὶς ἐκ παντὸς τοῦ
 χρόνου πείσαι τοῖς ἰσχύουσι μὲν μὴ δίκαια δὲ
 πράττουσι προσθεμένην ἀσφαλῶς δουλεύειν, ἀλλ'
 ἀγωνιζομένη περὶ πρωτείων καὶ τιμῆς καὶ δόξης
 κινδυνεύουσα πάντα τὸν αἰῶνα διατετέλεκεν. καὶ 204
 ταῦθ' οὕτω σεμνὰ καὶ προσήκοντα τοῖς ὑμετέροις
 ἡθεσιν ὑμεῖς ὑπολαμβάνετε εἶναι, ὥστε καὶ τῶν
 προγόνων τοὺς ταῦτα πράξαντας μάλιστ' ἐπαινεῖτε.
 εἰκότως· τίς γὰρ οὐκ ἂν ἀγάσαιτο τῶν ἀνδρῶν ἐκεί-
 νων τῆς ἀρετῆς, οἳ καὶ τὴν χώραν καὶ τὴν πόλιν
 ἐκλιπεῖν ὑπέμειναν εἰς τὰς τριήρεις ἐμβάντες ὑπὲρ
 τοῦ μὴ τὸ κελευόμενον ποιῆσαι, τὸν μὲν ταῦτα συμ-
 βουλεύσαντα Θεμιστοκλέα στρατηγὸν ἐλόμενοι,
 τὸν δ' ὑπακούειν ἀποφηνάμενον τοῖς ἐπιταττομένοις
 Κυρσίλον καταλιθώσαντες, οὐ μόνον αὐτόν, ἀλλὰ
 καὶ αἱ γυναῖκες αἱ ὑμέτεραι τὴν γυναῖκα αὐτοῦ.
 οὐ γὰρ ἐξήτουν οἱ τότε Ἀθηναῖοι οὔτε ῥήτορα οὔτε 205
 στρατηγὸν δι' ὅτου δουλεύσουσιν, ἀλλ' οὐδὲ ζῆν
 ἡξίου, εἰ μὴ μετ' ἐλευθερίας ἐξέσται τοῦτο ποιεῖν.
 ἡγείτο γὰρ αὐτῶν ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ

μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι. διαφέρει δὲ τί; ὅτι ὁ μὲν τοῖς γονεῦσι μόνον γεγενῆσθαι νομίζων τὸν τῆς εἰμαρμένης καὶ τὸν αὐτόματου θάνατον περιμένει, ὁ δὲ καὶ τῇ πατρίδι ὑπὲρ τοῦ μὴ ταύτην ἐπιδεῖν δουλεύουσιν ἀποθνήσκειν ἐθέλησει, καὶ φοβερωτέρας ἡγήσεται τὰς ὕβρεις καὶ τὰς ἀτιμίας, ἃς ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη, τοῦ θανάτου.

- 206 Εἰ μὲν τοίνυν τοῦτ' ἐπεχείρουν λέγειν, ὡς ἐγὼ προήγαγον ὑμᾶς ἄξια τῶν προγόνων φρονεῖν, οὐκ ἔσθ' ὅστις οὐκ ἂν εἰκότως ἐπιτιμήσειέ μοι. νῦν δ' ἐγὼ μὲν ὑμετέρας τὰς τοιαύτας προαιρέσεις ἀποφαίνω, καὶ δείκνυμι ὅτι καὶ πρὸ ἐμοῦ τοῦτ' εἶχε τὸ φρόνημα ἢ πόλις, τῆς μέντοι διακουίας τῆς ἐφ' ἐκάστοις τῶν πεπραγμένων καὶ ἑμαυτῷ μετεῖναι
- 207 φημι, οὗτος δὲ τῶν ὄλων κατηγορῶν, καὶ κελεύων ὑμᾶς ἐμοὶ πικρῶς ἔχειν ὡς φόβων καὶ κινδύνων αἰτίῳ τῇ πόλει, τῆς μὲν εἰς τὸ παρὸν τιμῆς ἐμὲ ἀποστερηῆσαι γλίχεται, τὰ δ' εἰς ἅπαντα τὸν λοιπὸν χρόνον ἐγκώμια ὑμῶν ἀφαιρεῖται. εἰ γὰρ ὡς οὐ τὰ βέλτιστα ἐμοῦ πολιτευσαμένου τουδὶ καταψηφί-
εἰσθε, ἡμαρτηκέναι δόξετε, οὐ τῇ τῆς τύχης ἀγνω-
208 μοσύνη τὰ συμβάντα παθεῖν. ἀλλ' οὐκ ἔστιν, οὐκ ἔστιν ὅπως ἡμάρτετε, ἄνδρες Ἀθηναῖοι, τὸν ὑπὲρ τῆς ἀπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι, μὰ τοὺς Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων καὶ τοὺς ἐν Πλαταιαῖς παραταξαμένους καὶ τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας καὶ τοὺς ἐπ' Ἀρτεμισίῳ καὶ πολλοὺς ἑτέρους τοὺς ἐν τοῖς δημοσίοις μνήμασι κειμένους ἀγαθοὺς ἄνδρας,

οὓς ἅπαντας ὁμοίως ἢ πόλις τῆς αὐτῆς ἀξιώσασα
 τιμῆς ἔθαψεν, Αἰσχίνῃ, οὐχὶ τοὺς κατορθώσαντας
 αὐτῶν οὐδὲ τοὺς κρατήσαντας μόνους. δικαίως ὁ
 μὲν γὰρ ἦν ἀνδρῶν ἀγαθῶν ἔργον, ἅπασι πέπρακται,
 τῇ τύχῃ δ', ἣν ὁ δαίμων ἔνειμεν ἐκάστοις, ταύτη
 κέχρηται. ἔπειτ', ὧ κατάρατε καὶ γραμματοκύφων, 209
 συ μὲν τῆς παρὰ τουτωνὶ τιμῆς καὶ φιλανθρωπίας
 ἔμ' ἀποστερηῆσαι βουλόμενος τρόπαια καὶ μάχας
 καὶ παλαιὰ ἔργα ἔλεγες, ὧν τίνος προσεδεῖτο ὁ
 παρῶν ἀγῶν οὕτοσί; ἐμὲ δέ, ὧ τριταγωνιστά, περὶ
 τῶν πρωτείων σύμβουλον τῇ πόλει παριόντα τὸ
 τίνος φρόνημα λαβόντ' ἀναβαίνειν ἐπὶ τὸ βῆμ' ἔδει;
 τὸ τοῦ τούτων ἀνάξια ἐροῦντος; δικαίως μέντ' ἂν
 ἀπέθανον· ἐπεὶ οὐδ' ὑμᾶς, ἄνδρες Ἀθηναῖοι, ἀπὸ 210
 τῆς αὐτῆς διανοίας δεῖ τὰς τε ἰδίας δίκας καὶ τὰς
 δημοσίας κρίνειν, ἀλλὰ τὰ μὲν τοῦ καθ' ἡμέραν βίου
 συμβόλαια ἐπὶ τῶν ἰδίων νόμων καὶ ἔργων σκοπ-
 οῦντας, τὰς δὲ κοινὰς προαιρέσεις εἰς τὰ τῶν
 προγόνων ἀξιώματα ἀποβλέποντας. καὶ παραλαμ-
 βάνειν γε ἅμα τῇ βακτηρίᾳ καὶ τῷ συμβόλῳ τὸ
 φρόνημα τὸ τῆς πόλεως νομίζειν ἕκαστον ὑμῶν δεῖ,
 ὅταν τὰ δημόσια εἰσίσητε κρινούντες, εἴ περ ἄξια
 ἐκείνων πράττειν οἴεσθε χρῆναι.

Ἄλλὰ γὰρ ἐμπροσθὲν εἰς τὰ πεπραγμένα τοῖς 211
 προγόνους ὑμῶν ἔστιν ἂ τῶν ψηφισμάτων παρέβην
 καὶ τῶν πραχθέντων. ἐπανελθεῖν οὖν, ὁπόθεν ἐν-
 ταῦθ' ἐξέβην, βούλομαι.

Ὡς γὰρ ἀφικόμεθ' εἰς τὰς Θήβας, κατελαμ-
 βάνομεν Φιλίππου καὶ Θετταλῶν καὶ τῶν ἄλλων
 συμμάχων παρόντας πρέσβεις, καὶ τοὺς μὲν ἡμε-

τέρους φίλους ἐν φόβῳ, τοὺς δ' ἐκείνου θρασεῖς. ὅτι δ' οὐ νῦν ταῦτα λέγω τοῦ συμφέροντος ἔνεκα ἐμαυτῷ, λέγε μοι τὴν ἐπιστολὴν ἣν τότε ἐπέμψαμεν
 212 εὐθύς οἱ πρέσβεις. καίτοι τοσαύτη γ' ὑπερβολῇ συκοφαντίας οὗτος κέχρηται, ὥστ' εἰ μὲν τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν, οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι, τῶν δ' ὡς ἑτέρως συμβάντων ἀπάντων ἐμέ καὶ τὴν ἐμὴν τύχην αἰτίαν εἶναι, καὶ ὡς ἔοικεν, ὁ σύμβουλος καὶ ῥήτωρ ἐγὼ τῶν μὲν ἐκ λόγου καὶ τοῦ βουλευσασθαι πραχθέντων οὐδὲν αὐτῷ συναίτιος εἶναι δοκῶ, τῶν δ' ἐν τοῖς ὅπλοις καὶ κατὰ τὴν στρατηγίαν ἀτυχηθέντων μόνος αἴτιος εἶναι. πῶς ἂν ὠμότερος συκοφάντης γένοιτ' ἢ καταρατότερος; Λέγε τὴν ἐπιστολὴν.

ΕΠΙΣΤΟΛΗ.

213 Ἐπειδὴ τοίνυν ἐποιήσαντο τὴν ἐκκλησίαν, προσ-
 ἤγον ἐκείνους προτέρους διὰ τὸ τὴν τῶν συμμάχων τάξιν ἐκείνους ἔχειν. καὶ παρελθόντες ἐδημηγόρουν πολλὰ μὲν Φίλιππον ἐγκωμιάζοντες, πολλὰ δ' ὑμῶν κατηγοροῦντες, πάνθ' ὅσα πώποτ' ἐναντία ἐπράξατε Θηβαίοις ἀναμιμνήσκοντες. τὸ δ' οὖν κεφάλαιον, ἠξίου ὧν μὲν εὖ πεπόνθησαν ὑπὸ Φιλίππου χάριν αὐτοὺς ἀποδοῦναι, ὧν δ' ὑφ' ὑμῶν ἠδίκηνητο δίκην λαβεῖν, ὅποτέρως βούλονται, ἢ διέντας αὐτοὺς ἐφ' ὑμᾶς ἢ συνεμβalόντας εἰς τὴν Ἀττικὴν, καὶ ἐδείκνυσαν, ὡς ᾤοντο, ἐκ μὲν ὧν αὐτοὶ συνεβούλευον τὰ ἐκ τῆς Ἀττικῆς βοσκήματα καὶ ἀνδράποδα καὶ τὰλλ' ἀγαθὰ εἰς τὴν Βοιωτίαν ἤξοντα, ἐκ δὲ ὧν ἡμᾶς ἐρεῖν ἔφασαν τὰ ἐν τῇ Βοιωτίᾳ διαρπασ-

θησόμενα ὑπὸ τοῦ πολέμου. καὶ ἄλλα πολλὰ πρὸς τούτοις, εἰς ταῦτά δὲ πάντα συντείνοντ' ἔλεγον. ἂ δ' ἡμεῖς πρὸς ταῦτα, τὰ μὲν καθ' ἕκαστα ἐγὼ μὲν 214 ἀντὶ παντὸς ἂν τιμησαίμην εἰπεῖν τοῦ βίου, ὑμᾶς δὲ δέδοικα, μὴ παρεληλυθότων τῶν καιρῶν, ὥσπερ ἂν εἰ καὶ κατακλυσμὸν γεγενῆσθαι τῶν πραγμάτων ἡγούμενοι, μάταιον ὄχλον τοὺς περὶ τούτων λόγους νομίσητε· ὅτι δ' οὖν ἐπέισαμεν ἡμεῖς καὶ ἡμῖν ἀπεκρίναντο, ἀκούσατε. Λέγε ταυτὶ λαβῶν.

ΑΠΟΚΡΙΣΙΣ ΘΗΒΑΙΩΝ.

Μετὰ ταῦτα τοίνυν ἐκάλουν ὑμᾶς καὶ μετεπέμ- 215 ποντο. ἐξήητε, ἐβοηθεῖτε, ἵνα τὰν μέσῳ παραλείπω, οὕτως οἰκειῶς ὑμᾶς ἐδέχοντο, ὥστ' ἔξω τῶν ὀπλιτῶν καὶ τῶν ἰππέων ὄντων εἰς τὰς οἰκίας καὶ τὸ ἄστυ δέχεσθαι τὴν στρατιὰν ἐπὶ παῖδας καὶ γυναῖκας καὶ τὰ τιμιώτατα. καίτοι τρία ἐν ἐκείνῃ τῇ ἡμέρᾳ πᾶσιν ἀνθρώποις ἔδειξαν ἐγκώμια Θηβαῖοι καθ' ὑμῶν τὰ κάλλιστα, ἐν μὲν ἀνδρίας, ἕτερον δὲ δικαιοσύνης, τρίτον δὲ σῶφροσύνης. καὶ γὰρ τὸν ἀγῶνα μᾶλλον μέθ' ὑμῶν ἢ πρὸς ὑμᾶς ἐλόμενοι ποιήσασθαι καὶ ἀμείνους εἶναι καὶ δικαιότερ' ἀξιούν ὑμᾶς ἔκριναν Φιλίππου καὶ τὰ παρ' αὐτοῖς καὶ παρὰ πᾶσι δ' ἐν πλείστη φυλακῇ, παῖδας καὶ γυναῖκας, ἐφ' ὑμῖν ποιήσαντες σῶφροσύνης πίστιν περὶ ὑμῶν ἔχοντες ἔδειξαν. ἐν οἷς πᾶσιν, ἄνδρες Ἀθηναῖοι, κατὰ γ' 216 ὑμᾶς ὀρθῶς ἐφάνησαν ἐγνωκότες. οὔτε γὰρ εἰς τὴν πόλιν εἰσελθόντος τοῦ στρατοπέδου οὐδεὶς οὐδὲν οὐδὲ ἀδίκως ὑμῖν ἐνεκάλεσεν· οὕτω σῶφρονας παρέσχετε ὑμᾶς αὐτούς· δῖς τε συμπαραταξάμενοι τὰς

πρώτας, τὴν τ' ἐπὶ τοῦ ποταμοῦ καὶ τὴν χειμερινήν, οὐκ ἀμέμπτους μόνον ὑμᾶς αὐτοὺς ἀλλὰ καὶ θαυμαστοὺς ἐδείξατε τῷ κόσμῳ, ταῖς παρασκευαῖς, τῇ προθυμίᾳ. ἐφ' οἷς παρὰ μὲν τῶν ἄλλων ὑμῖν ἐγίγνοντο ἔπαινοι, παρὰ δ' ὑμῶν θυσίαι καὶ πομπαὶ τοῖς
 217 θεοῖς. καὶ ἔγωγε ἠδέως ἂν ἐροίμην Αἰσχίνην, ὅτε ταῦτ' ἐπράττετο καὶ ζήλου καὶ χαρᾶς καὶ ἐπαίνων ἢ πόλις ἦν μεστή, πότερον συνέθυε καὶ συνευφραίνετο τοῖς πολλοῖς, ἢ λυπούμενος καὶ στένων καὶ δυσμεναίνων τοῖς κοινοῖς ἀγαθοῖς οἴκοι καθῆτο. εἰ μὲν γὰρ παρῆν καὶ μετὰ τῶν ἄλλων ἐξητάζετο, πῶς οὐ δεινὰ ποιεῖ, μᾶλλον δ' οὐδ' ὅσια, εἰ ὦν ὡς ἀρίστων αὐτὸς τοὺς θεοὺς ἐποίησατο μάρτυρας, ταῦθ' ὡς οὐκ ἄριστα νῦν ὑμᾶς ἀξιοῖ ψηφίσασθαι, τοὺς ὁμωμοκότας τοὺς θεοὺς; εἰ δὲ μὴ παρῆν, πῶς οὐκ ἀπολωλέναι πολλάκις ἐστὶ δίκαιος, εἰ ἐφ' οἷς ἔχαιρον οἱ ἄλλοι, ταῦτα ἐλυπεῖτο ὁρῶν; Λέγε δὴ καὶ ταῦτα τὰ ψηφίσματά μοι.

ΨΗΦΙΣΜΑΤΑ ΘΥΣΙΩΝ.

218 Οὐκοῦν ἡμεῖς μὲν ἐν θυσίαις ἡμεν τότε, Θηβαῖοι δ' ἐν τῷ δι' ἡμᾶς σεσῶσθαι νομίζουσιν, καὶ περιειστήκει τοῖς βοηθείας δεήσεσθαι νομίζουσιν ἀφ' ὧν ἔπραττον οὗτοι, αὐτοὺς βοηθεῖν ἑτέροις ἐξ ὧν ἐπέισθητ' ἐμοί. ἀλλὰ μὴν οἷας τὸτ' ἠφίει φωνὰς ὁ Φίλιππος καὶ ἐν οἷαις ἦν ταραχαῖς ἐπὶ τούτοις, ἐκ τῶν ἐπιστολῶν τῶν ἐκείνου μαθήσεσθε ὧν εἰς Πελοπόννησον ἔπεμπεν. καὶ μοι λέγε ταύτας λαβὼν, ἵν' εἰδῆτε, ἢ ἐμῇ συνέχειᾳ καὶ πλάνοι καὶ ταλαιπωρίαὶ καὶ τὰ πολλὰ ψηφίσματα, ἃ νῦν οὗτος διέσυρε, τί ἀπειργάσατο.

Καίτοι πολλοὶ παρ' ὑμῖν, ἄνδρες Ἀθηναῖοι, γε- 219
 γόνασι ῥήτορες ἔνδοξοι καὶ μεγάλοι πρὸ ἐμοῦ, Καλ-
 λίστρατος ἐκείνος, Ἀριστοφῶν, Κέφαλος, Θρασύ-
 βουλος, ἕτεροι μυρῖοι ἄλλ' ὅμως οὐδεὶς πώποτε
 τούτων διὰ παντὸς ἔδωκεν ἑαυτὸν εἰς οὐδὲν τῆ πόλει,
 ἄλλ' ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευσεν, ὁ δὲ πρεσ-
 βεύων οὐκ ἂν ἔγραφεν. ὑπέλειπε γὰρ αὐτῶν ἕκα-
 στος ἑαυτῷ ἅμα μὲν ῥαστώνην, ἅμα δ', εἴ τι γένοιτ',
 ἀναφοράν. τί οὖν; εἴποι τις ἂν, σὺ τοσοῦτον ὑπερ- 220
 ἦρας ῥώμη καὶ τόλμη ὥστε πάντα ποιεῖν αὐτός; οὐ
 ταῦτα λέγω, ἀλλ' οὕτως ἐπεπέισμην μέγαν εἶναι
 τὸν κατειληφότα κίνδυνον τὴν πόλιν, ὥστ' οὐκ ἔδόκει
 μοι χώραν οὐδὲ πρόνοιαν οὐδεμίαν τῆς ἰδίας ἀσφα-
 λείας διδόναι, ἀλλ' ἀγαπητὸν εἶναι, εἰ μηδὲν παρα-
 λείπων τις ἂ δεῖ πράξειεν. ἐπεπέισμην δ' ὑπὲρ 221
 ἑμαυτοῦ, τυχὸν μὲν ἀναισθητῶν, ὅμως δ' ἐπεπέισ-
 μην μήτε γράφοντ' ἂν ἐμοῦ γράφαι βέλτιον μηδένα,
 μήτε πράττοντα πράξαι, μήτε πρεσβεύοντα πρεσ-
 βεύσαι προθυμότερον μηδὲ δικαιότερον. διὰ ταῦτα
 ἐν πᾶσιν ἑμαυτὸν ἔταπτον. Λέγε τὰς ἐπιστολάς
 τὰς τοῦ Φιλίππου.

ΕΠΙΣΤΟΛΑΙ.

Εἰς ταῦτα κατέστησε Φίλιππον ἡ ἐμὴ πολιτεία, 222
 Αἰσχίνη· ταύτην τὴν φωνὴν ἐκείνος ἀφήκε, πολλοὺς
 καὶ θρασεῖς τὰ πρὸ τούτων τῆ πόλει ἐπαιρόμενος
 λόγους. ἀνθ' ὧν δικαίως ἐστεφανούμην ὑπὸ του-
 τῶνί, καὶ σὺ παρὼν οὐκ ἀντέλεγες, ὁ δὲ γραψάμενος
 Διώνδας τὸ μέρος τῶν ψήφων οὐκ ἔλαβεν. Καί μοι
 λαβὲ ταῦτα τὰ ψηφίσματα τὸ τότε μὲν ἀποπεφευ-
 γότα, ὑπὸ τούτῳ δ' οὐδὲ γραφέντα.

ΨΗΦΙΣΜΑΤΑ.

- 223 Ταυτὶ τὰ ψηφίσματα ὧ ἄνδρες Ἀθηναῖοι τὰς αὐτὰς συλλαβὰς καὶ ταυτὰ ῥήματα ἔχει, ἅπερ πρότερον μὲν Ἀριστόνικος νῦν δὲ Κτησιφῶν γέγραφεν οὕτως. καὶ ταυτ' Αἰσχίνης οὐτ' ἐδίωξεν αὐτὸς οὔτε τῷ γραψαμένῳ συγκατηγόρησεν. καίτοι τότε τὸν Δημομέλη τὸν ταῦτα γράφοντα καὶ τὸν Ὑπερείδην, εἴ περ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως
- 224 ἢ τόνδ' ἐδίωκεν. διὰ τί; ὅτι τῷδε μὲν ἔστ' ἀνενεγκεῖν ἐπ' ἐκείνους καὶ τὰς τῶν δικαστηρίων γνώσεις καὶ τὸ τοῦτον αὐτὸν ἐκείνων μὴ κατηγορηκέαι ταυτὰ γραψάντων ἅπερ οὗτος νῦν, καὶ τὸ τοὺς νόμους μηκέτ' ἔαν περὶ τῶν οὕτωπραχθέντων κατηγορεῖν, καὶ πολλὰ ἕτερα. τότε δ' αὐτὸ τὸ πρᾶγμα ἂν ἐκρίνετο ἐφ'
- 225 αὐτοῦ, πρὶν τι τούτων προλαβεῖν. ἀλλ' οὐκ ἦν οἶμαι τότε ὃ νυνὶ ποιεῖν, ἐκ παλαιῶν χρόνων καὶ ψηφισμάτων πολλῶν ἐκλέξαντα, ἃ μήτε προήδει μηδεὶς μήτ' ἂν φήθη τήμερον ῥηθῆναι, διαβάλλειν, καὶ μετενεγκόντα τοὺς χρόνους καὶ προφάσεις ἀντὶ τῶν ἀληθῶν ψευδεῖς μεταθέντα τοῖς πεπραγμένοις
- 226 δοκεῖν τι λέγειν οὐκ ἦν τότε ταῦτα, ἀλλ' ἐπὶ τῆς ἀληθείας, ἐγγὺς τῶν ἔργων, ἔτι μεμνημένων ὑμῶν καὶ μόνον οὐκ ἐν ταῖς χερσὶν ἕκαστα ἐχόντων, πάντες ἐγίγνοντ' ἂν οἱ λόγοι. διόπερ τοὺς παρ' αὐτὰ τὰ πράγματα ἐλέγχους φυγῶν νῦν ἤκει, ῥητόρων ἀγῶνα νομίζων, ὡς γ' ἐμοὶ δοκεῖ, καὶ οὐχὶ τῶν πεπολιτευμένων ἐξέτασιν ποιήσειν ὑμᾶς, καὶ λόγου κρίσιν, οὐχὶ τοῦ τῆ πόλει συμφέροντος ἔσεσθαι.
- 227 Εἶτα σοφίζεται, καὶ φησὶ προσήκειν ἧς μὲν οἴκοθεν ἤκετ' ἔχοντες δόξης περὶ ἡμῶν ἀμελήσαι,

ὡσπερ δ', ὅταν οἰόμενοι περιεῖναι χρήματά τω λογί-
 ζησθε, ἂν καθαιρῶσιν αἱ ψήφοι καὶ μηδὲν περιῆ,
 συγχωρεῖτε, οὕτω καὶ νῦν τοῖς ἐκ τοῦ λόγου φαινο-
 μένοις προσθέσθαι. θεάσασθε τοίνυν ὡς σαθρόν, ὡς
 ἔοικεν, ἐστὶ φύσει πᾶν ὅ τι ἂν μὴ δικαίως ἢ πε-
 πραγμένον. ἐκ γὰρ αὐτοῦ τοῦ σοφοῦ τούτου παρα- 228
 δείγματος ὁμολόγηκε νῦν γ' ἡμᾶς ὑπάρχειν ἐγνωσ-
 μένους ἐμὲ μὲν λέγειν ὑπὲρ τῆς πατρίδος, αὐτὸν δ'
 ὑπὲρ Φιλίππου· οὐ γὰρ ἂν μεταπίθειν ἡμᾶς ἐζήτει
 μὴ τοιαύτης οὔσης τῆς ὑπαρχούσης ὑπολήψεως περὶ
 ἑκατέρου. καὶ μὴν ὅτι γε οὐ δίκαια λέγει μετα- 229
 θέσθαι ταύτην τὴν δόξαν ἀξιῶν, ἐγὼ διδάξω ῥαδίως,
 οὐ τιθεὶς ψήφους (οὐ γὰρ ἐστὶν ὁ τῶν πραγμάτων
 οὗτος λογισμὸς) ἀλλ' ἀναμιμνήσκων ἕκαστα ἐν βρα-
 χέσι, λογισταῖς ἅμα καὶ μάρτυσι τοῖς ἀκούουσιν
 ὑμῖν χρώμενος. ἢ γὰρ ἐμὴ πολιτεία, ἧς οὗτος κατ-
 ηγορεῖ, ἀντὶ μὲν τοῦ Θηβαίου μετὰ Φιλίππου
 συνεμβαλεῖν εἰς τὴν χώραν, ὃ πάντες ᾤοντο, μεθ' 230
 ἡμῶν παραταξαμένους ἐκεῖνον κωλύειν ἐποίησεν, ἀντὶ
 δὲ τοῦ ἐν τῇ Ἀττικῇ τὸν πόλεμον εἶναι ἑπτακόσια
 στάδια ἀπὸ τῆς πόλεως ἐπὶ τοῖς Βοιωτῶν ὀρίοις
 γενέσθαι, ἀντὶ δὲ τοῦ τοὺς ληστὰς ἡμᾶς φέρειν καὶ
 ἄγειν ἐκ τῆς Εὐβοίας ἐν εἰρήνῃ τὴν Ἀττικὴν ἐκ
 θαλάττης εἶναι πάντα τὸν πόλεμον, ἀντὶ δὲ τοῦ τὸν
 Ἑλλήσποντον ἔχειν Φίλιππον, λαβόντα Βυζάντιον,
 συμπολεμεῖν τοὺς Βυζαντίους μεθ' ἡμῶν πρὸς ἐκεῖ-
 νον. ἀρά σοι ψήφοις ὅμοιος ὁ τῶν ἔργων λογισμὸς 231
 φαίνεται; ἢ δεῖν ἀντανελεῖν ταῦτα, ἀλλ' οὐχ ὅπως
 τὸν ἅπαντα χρόνον μνημονευθήσεται σκέψασθαι;
 καὶ οὐκέτι προστίθημι ὅτι τῆς μὲν ὁμότητος, ἢ ἐν

οἷς καθάπαξ τινῶν κύριος κατέστη Φίλιππος ἔστιν ἰδεῖν, ἑτέροις πειραθῆναι συνέβη, τῆς δὲ φιλανθρωπίας, ἣν τὰ λοιπὰ τῶν πραγμάτων ἐκεῖνος περιβαλλόμενος ἐπλάττετο, ὑμεῖς καλῶς ποιοῦντες τοὺς καρποὺς κεκόμισθε. ἀλλ' ἐὼ ταῦτα.

- 232 Καὶ μὴν οὐδὲ τοῦτ' εἰπεῖν ὀκνήσω, ὅτι ὁ τὸν ῥήτορα βουλόμενος δικαίως ἐξετάζειν καὶ μὴ συκοφαντεῖν οὐκ ἂν οἶα σὺ νῦν ἔλεγες, τοιαῦτα κατηγορεῖ, παραδείγματα πλάττων καὶ ῥήματα καὶ σχήματα μιμούμενος (πάνυ γὰρ παρὰ τοῦτο, οὐχ ὄρας; γέγονε τὰ τῶν Ἑλλήνων, εἰ τουτὶ τὸ ῥῆμα ἀλλὰ μὴ τουτὶ διελέχθη ἐγώ, ἢ δευρὶ τὴν χεῖρα ἀλλὰ μὴ δευρὶ
- 233 παρήνευκα), ἀλλ' ἐπ' αὐτῶν τῶν ἔργων ἂν ἐσκοπεῖ, τίνας εἶχεν ἀφορμὰς ἢ πόλις καὶ τίνας δυνάμεις, ὅτ' εἰς τὰ πράγματ' εἰσῆειν, καὶ τίνας συνήγαγον αὐτῇ μετὰ ταῦτ' ἐπιστάς ἐγώ, καὶ πῶς εἶχε τὰ τῶν ἐναντίων. εἴτ' εἰ μὲν ἐλάττους ἐποίησα τὰς δυνάμεις, παρ' ἐμοὶ τὰδίκημ' ἂν ἐδείκνυεν ὄν, εἰ δὲ πολλῶ μείζους, οὐκ ἂν ἐσυκοφάντει. ἐπειδὴ δὲ σὺ τοῦτο πέφευγας, ἐγὼ ποιήσω καὶ σκοπεῖτε εἰ δικαίως χρήσομαι τῷ λόγῳ.

- 234 Δύναμιν μὲν τοίνυν εἶχεν ἡ πόλις τοὺς νησιώτας, οὐχ ἅπαντας, ἀλλὰ τοὺς ἀσθενεστάτους· οὔτε γὰρ Χίος οὔτε Ῥόδος οὔτε Κέρκυρα μεθ' ἡμῶν ἦν χρημάτων δὲ σύνταξις εἰς πέντε καὶ τετταράκοντα τάλαντα, καὶ ταῦτ' ἦν προεξειλεγμένα· ὀπλίτην δ', ἰππέα πλὴν τῶν οἰκείων οὐδένα. ὁ δὲ πάντων καὶ φοβερώτατον καὶ μάλισθ' ὑπὲρ τῶν ἐχθρῶν, οὗτοι παρεσκευάκεισαν τοὺς περιχώρους πάντας ἔχθρας ἢ
- 235 φιλίας ἐγγυτέρω, Μεγαρεῖς, Θηβαίους, Εὐβοέας. τὰ

μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα, καὶ οὐδεὶς
 ἂν ἔχοι παρὰ ταῦτ' εἰπεῖν ἄλλο οὐδέν· τὰ δὲ τοῦ
 Φιλίππου, πρὸς ὃν ἦν ἡμῖν ὁ ἀγὼν, σκέψασθε πῶς.
 πρῶτον μὲν ἦρχε τῶν ἀκολουθούντων αὐτὸς αὐτο-
 κράτωρ, ὃ τῶν εἰς τὸν πόλεμον μέγιστόν ἐστιν ἀπάν-
 των· εἴθ' οὗτοι τὰ ὄπλα εἶχον ἐν ταῖς χερσὶν αἰεί
 ἔπειτα χρημάτων εὐπόρει, καὶ ἔπραττεν, ἃ δόξειεν
 αὐτῷ, οὐ προλέγων ἐν τοῖς ψηφίσμασιν, οὐδ' ἐν τῷ
 φανερωῷ βουλευόμενος, οὐδὲ γραφὰς φεύγων παρανό-
 μων, οὐδ' ὑπεύθυνος ὢν οὐδενί, ἀλλ' ἀπλῶς αὐτὸς δε-
 σπότης, ἡγεμών, κύριος πάντων. ἐγὼ δ' ὁ πρὸς τοῦ- 236
 του ἀντιτεταγμένος (καὶ γὰρ τοῦτ' ἐξετάσαι δίκαιον)
 τίνος κύριος ἦν; οὐδενός. αὐτὸ γὰρ τὸ δημηγορεῖν
 πρῶτον, οὐ μόνου μετεῖχον ἐγώ, ἐξ ἴσου προὔτιθεθ'
 ὑμεῖς τοῖς παρ' ἐκείνου μισθαροῦσι καὶ ἐμοί, καὶ
 ὅσα οὗτοι περιγένοιτο ἐμοῦ (πολλὰ δ' ἐγίγνετο
 ταῦτα, δι' ἣν ἕκαστου τύχοι πρόφασιν), ταῦθ' ὑπὲρ
 τῶν ἐχθρῶν ἀπῆτε βεβουλευμένοι. ἀλλ' ὅμως ἐκ 237
 τοιούτων ἐλαττωμάτων ἐγὼ συμμάχους μὲν ὑμῖν
 ἐποίησα Εὐβοέας, Ἀχαιοὺς, Κορινθίους, Θηβαίους,
 Μεγαρέας, Λευκαδίους, Κερκυραίους, ἀφ' ὧν μύριοι
 μὲν καὶ πεντακισχίλιοι ξένοι, δισχίλιοι δ' ἰππεῖς ἄνευ
 τῶν πολιτικῶν δυνάμεων συνήχθησαν· χρημάτων
 δέ, ὅσων ἠδυνήθην ἐγώ, πλείστην συντέλειαν ἐποί-
 ησα. εἰ δὲ λέγεις ἢ τὰ πρὸς Θηβαίους δίκαια, 238
 Αἰσχίνη, ἢ τὰ πρὸς Βυζαντίους ἢ τὰ πρὸς Εὐβοέας,
 ἢ περὶ τῶν ἴσων νυνὶ διαλέγη, πρῶτον μὲν ἀγνοεῖς
 ὅτι καὶ πρότερον τῶν ὑπὲρ τῶν Ἑλλήνων ἐκείνων ἀγω-
 νισαμένων τριήρων, τριακοσίων οὐσῶν τῶν πασῶν,
 τὰς διακοσίας ἢ πόλις παρέσχετο, καὶ οὐκ ἐλαττοῦ-

- σθαι νομίζουσα οὐδὲ κρίνουσα τοὺς ταῦτα συμβουλεύσαντας οὐδὲ ἀγανακτοῦσα ἐπὶ τούτοις ἑωράτο (αἰσχρὸν γάρ), ἀλλὰ τοῖς θεοῖς ἔχουσα χάριν, εἰ κοινού κινδύνου τοῖς Ἑλλησι περιστάντος αὐτῇ διπλάσια πῶν ἄλλων εἰς τὴν ἀπάντων σωτηρίαν
- 239 παρέσχετο. εἶτα κενὰς χαρίξῃ χάριτας τουτοισὶ συκοφαντῶν ἐμέ. τί γὰρ νῦν λέγεις οἷα ἐχρῆν πράττειν, ἀλλ' οὐ τότε ὧν ἐν τῇ πόλει καὶ παρῶν ταῦτ' ἔγραφεσ, εἴ περ ἐνεδέχετο παρὰ τοὺς παρόντας καιρούς, ἐν οἷς οὐχ ὅσα ἠβουλόμεθα ἀλλ' ὅσα δοίη τὰ πράγματ' ἔδει δέχεσθαι· ὁ γὰρ ἀντωνούμενος καὶ ταχὺ τοὺς παρ' ἡμῶν ἀπελαυνομένους προσδεξόμενος καὶ χρήματα προσθήσων ὑπῆρχεν ἔτοιμος.
- 240 Ἄλλ' εἰ νῦν ἐπὶ τοῖς πεπραγμένοις κατηγορίας ἔχω, τί ἂν οἴεσθε, εἰ τότε ἐμοῦ περὶ τούτου ἀκριβολογουμένου ἀπῆλθον αἱ πόλεις καὶ προσέθεντο Φιλίππῳ, καὶ ἅμα Εὐβοίας καὶ Θηβῶν καὶ Βυζαντίου κύριος κατέστη, τί ποιεῖν ἂν ἢ τί λέγειν
- 241 τοὺς ἀσεβεῖς ἀνθρώπους τουτουσί; οὐχ ὡς ἐξεδόθησαν, ἀπηλάθησαν, βουλόμενοι μεθ' ἡμῶν εἶναι; εἶτα τοῦ μὲν Ἑλλησπόντου διὰ Βυζαντίων ἐγκρατῆς καθέστη κε, καὶ τῆς σιτοπομπίας τῆς τῶν Ἑλλήνων κύριος, πόλεμος δ' ὄμορος καὶ βαρὺς εἰς τὴν Ἀττικὴν διὰ Θηβαίων κεκόμισται, ἄπλους δ' ἢ θάλαττα ὑπὸ τῶν ἐκ τῆς Εὐβοίας ὀρμωμένων ληστῶν γέγονεν; οὐκ ἂν ταῦτ' ἔλεγον, καὶ πολλὰ γε πρὸς τούτοις
- 242 ἕτερα; πονηρόν, ὧ ἄνδρες Ἀθηναῖοι, πονηρόν ὁ συκοφάντης αἰεὶ καὶ πανταχόθεν βάσκανον καὶ φιλαίτιον· τοῦτο δὲ καὶ φύσει κίναδος τἄνθρώπιόν ἐστιν, οὐδὲν ἐξ ἀρχῆς ὑγιὲς πεποιηκὸς οὐδ' ἐλεύθερον,

αὐτοπραγικὸς πίθηκος, ἀρουραῖος Οἰνόμαος, παρά-
σημος ῥήτωρ. τί γὰρ ἢ σὴ δεινότης εἰς ὄνησιν ἤκει
πατρίδι; νῦν ἡμῖν λέγεις περὶ τῶν παρεληλυθόντων;
ὥσπερ ἂν εἴ τις ἰατρὸς ἀσθενούσι μὲν τοῖς κάμνουσιν 243
εἰσιῶν μὴ λέγοι μηδὲ δεικνύοι δι' ὧν ἀποφεύζονται
τὴν νόσον, ἐπειδὴ δὲ τελευτήσειέ τις αὐτῶν καὶ τὰ
νομιζόμενα αὐτῷ φέροιτο, ἀκολουθῶν ἐπὶ τὸ μνήμα
διεξίλοι “εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὐτοσί,
οὐκ ἂν ἀπέθανεν.” ἐμβρόντητε, εἶτα νῦν λέγεις;

Οὐ τοίνυν οὐδὲ τὴν ἤτταν, εἰ ταύτη γαυριᾶς ἐφ' 244
ἣ στένειν σε ὧ κατάρατε προσῆκεν, ἐν οὐδενὶ τῶν
παρ' ἐμοὶ γεγονυῖαν εὐρήσετε τῇ πόλει. οὕτως δὲ
λογίζεσθε. οὐδαμοῦ πώποθ', ὅποι πρεσβευτῆς ἐπέμ-
φθην ὑφ' ὑμῶν ἐγώ, ἠττηθεὶς ἀπῆλθον τῶν παρὰ
Φιλίππου πρέσβεων, οὐκ ἐκ Θετταλίας, οὐκ ἐξ
Ἀμβρακίας, οὐκ ἐξ Ἰλλυριῶν, οὐ παρὰ τῶν Θρακῶν
βασιλέων, οὐκ ἐκ Βυζαντίου, οὐκ ἄλλοθεν οὐδαμόθεν,
οὐ τὰ τελευταῖα ἐκ Θηβῶν, ἀλλ' ἐν οἷς κρατηθεῖεν
οἱ πρέσβεις αὐτοῦ τῷ λόγῳ, ταῦτα τοῖς ὅπλοις
ἐπιὼν κατεστρέφετο. ταῦτ' οὖν ἀπαιτεῖς παρ' ἐμοῦ, 245
καὶ οὐκ αἰσχύνει τὸν αὐτὸν εἰς τε μαλακίαν σκώπ-
των καὶ τῆς Φιλίππου δυνάμεως ἀξιῶν ἓνα ὄντα
κρείπτω γενέσθαι; καὶ ταῦτα τοῖς λόγοις; τίνας γὰρ
ἄλλου κύριος ἦν ἐγώ; οὐ γὰρ τῆς γε ἐκάστου ψυχῆς,
οὐδὲ τῆς τύχης τῶν παραταξαμένων, οὐδὲ τῆς στρα-
τηγίας ἦς ἔμ' ἀπαιτεῖς εὐθύνας· οὕτω σκαιὸς εἶ.
ἀλλὰ μὴν ὧν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴη, πᾶσαν 246
ἐξέτασιν λαμβάνετε· οὐ παραιτοῦμαι. τίνα οὖν
ἔστι ταῦτα; ἰδεῖν τὰ πράγματα ἀρχόμενα καὶ
προαισθῆσθαι καὶ προειπεῖν τοῖς ἄλλοις. ταῦτα

- πέπρακται μοι. καὶ ἔτι τὰς ἑκασταχοῦ βραδυτήτας ὄκνους ἀγνοίας φιλονεικίας, ἃ πολιτικὰ ταῖς πόλεσι πρόσεστιν ἀπάσαις καὶ ἀναγκαῖα ἀμαρτήματα, ταῦθ' ὡς εἰς ἐλάχιστα συστεῖλαι, καὶ τὸνναντίον εἰς ὁμοιοιαν καὶ φιλίαν καὶ τοῦ τὰ δέοντα ποιεῖν ὀρμὴν προτρέψαι. καὶ ταῦτά μοι πάντα πεποίηται, καὶ
- 247 οὐδεὶς μὴ ποθ' εὔρη κατ' ἐμέ οὐδὲν ἔλλειφθέν. εἰ τοίνυν τις ἔροιτο ὄντινούν, τίσι τὰ πλεῖστα Φίλιππος ὦν κατέπραξε διωκῆσατο, πάντες ἂν εἴποιεν τῷ στρατοπέδῳ καὶ τῷ διδόναι καὶ διαφθεῖρειν τοὺς ἐπὶ τῶν πραγμάτων. οὐκοῦν τῶν μὲν δυνάμεων οὔτε κύριος οὐθ' ἡγεμὼν ἦν ἐγώ, ὥστε οὐδ' ὁ λόγος τῶν κατὰ ταῦτα πραχθέντων πρὸς ἐμέ. καὶ μὴν τῷ διαφθαρῆναι χρήμασιν ἢ μὴ κεκράτηκα Φιλίππου ὥσπερ γὰρ ὁ ὠνούμενος νενίκηκε τὸν λαβόντα, ἔαν πρίηται, οὕτως ὁ μὴ λαβὼν καὶ διαφθαρεὶς νενίκηκε τὸν ὠνούμενον. ὥστε ἀήττητος ἢ πόλις τὸ κατ' ἐμέ.
- 248 Ἄ μὲν τοίνυν ἐγὼ παρεσχόμην εἰς τὸ δικαίως τοιαῦτα γράφειν τοῦτον περὶ ἐμοῦ, πρὸς πολλοῖς ἑτέροις ταῦτα καὶ παραπλήσια τούτοις ἐστίν, ἃ δ' οἱ πάντες ὑμεῖς, ταῦτ' ἤδη λέξω. μετὰ γὰρ τὴν μάχην εὐθύς ὁ δῆμος, εἰδὼς καὶ ἑωρακὼς πάντα ὅσα ἔπραττον ἐγώ, ἐν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς ἐμβεβηκῶς, ἠνίκ' οὐδ' ἀγνωμονῆσαι τι θαυμαστὸν ἦν τοὺς πολλοὺς πρὸς ἐμέ, πρῶτον μὲν περὶ σωτηρίας τῆς πόλεως τὰς ἐμὰς γνώμας ἐχειροτόνει, καὶ πάνθ' ὅσα τῆς φυλακῆς ἔνεκα ἐπράττετο, ἢ διάταξις τῶν φυλάκων, αἱ τάφροι, τὰ εἰς τὰ τείχη χρήματα, διὰ τῶν ἐμῶν ψηφισμάτων ἐγίγνετο· ἔπειθ' αἰρούμενος
- 249 σιτώνην ἐκ πάντων ἐμέ ἐχειροτόνησεν ὁ δῆμος. καὶ

μετὰ ταῦτα συστάντων οἷς ἦν ἐπιμελὲς κακῶς ἐμὲ ποιεῖν, καὶ γραφὰς εὐθύνας εἰσαγγελίας, πάντα ταῦτ' ἐπαγόντων μοι, οὐ δι' ἑαυτῶν τό γε πρῶτον, ἀλλὰ δι' ὧν μάλισθ' ὑπελάμβανον ἀγνοήσεσθαι (ἴστε γὰρ δήπου καὶ μέμνησθε ὅτι τοὺς πρῶτους χρόνους κατὰ τὴν ἡμέραν ἐκάστην ἐκρινόμεν ἐγώ, καὶ οὐτ' ἀπόνοια Σωσικλέους οὔτε συκοφαντία Φιλοκράτους οὔτε Διώνδου καὶ Μελάντου μανία οὐτ' ἄλλ' οὐδὲν ἀπείρατον ἦν τούτους κατ' ἐμοῦ), ἐν τοίνυν τούτοις πᾶσι μάλιστα μὲν διὰ τοὺς θεοὺς, δευτέρου δὲ δι' ὑμᾶς καὶ τοὺς ἄλλους Ἀθηναίους ἐσωζόμεν. δικαίως· τούτο γὰρ καὶ ἀληθές ἐστι καὶ ὑπὲρ τῶν ὁμωμοκότων καὶ γνόντων τὰ εὖορκα δικαστῶν. οὐκοῦν 250 ἐν μὲν οἷς εἰσηγγελλόμεν, ὅτ' ἀπεψηφίζεσθέ μου καὶ τὸ μέρος τῶν ψήφων τοῖς διώκουσιν οὐ μετεδίδοτε, τότε ἐψηφίζεσθε τὰ ἄριστα με πράττειν· ἐν οἷς δὲ τὰς γραφὰς ἀπέφευγον, ἔννομα καὶ γράφειν καὶ λέγειν ἀπεδεικνύμεν· ἐν οἷς δὲ τὰς εὐθύνας ἐπεσημαίνεσθε, δικαίως καὶ ἀδωροδοκῆτως πάντα πεπράχθαι μοι προσωμολογεῖτε. τούτων οὖν οὕτως ἐχόντων τί προσῆκον ἢ τί δίκαιον ἦν τοῖς ὑπ' ἐμοῦ πεπραγμένοις θέσθαι τὸν Κτησιφῶντα ὄνομα, οὐχ ὁ τὸν δῆμον ἐώρα τιθέμενον, οὐχ ὁ τοὺς ὁμωμοκότας δικαστάς, οὐχ ὁ τὴν ἀλήθειαν παρὰ πᾶσι βεβαιούσαν;

Ναί, φησίν, ἀλλὰ τὸ τοῦ Κεφάλου καλόν, τὸ 251 μηδεμίαν γραφὴν φεύγειν. καὶ νῆ Δί' εὐδαιμόν γε. ἀλλὰ τί μᾶλλον ἔ πολλακίς μὲν φυγὼν μηδεπώποτε δ' ἐξελεγχθεὶς ἀδικῶν ἐν ἐγκλήματι γίγνεται ἂν διὰ τοῦτο δικαίως; καίτοι πρὸς γε τοῦτον,

ἄνδρες Ἀθηναῖοι, καὶ τὸ τοῦ Κεφάλου καλὸν εἰπεῖν ἔστι μοι· οὐδεμίαν γὰρ πώποτ' ἐγράψατό με οὐδ' ἐδίωξε γραφήν, ὥστε ὑπὸ σοῦ γε ὠμολόγημαι μηδὲν εἶναι τοῦ Κεφάλου χείρων πολίτης.

- 252 Πανταχόθεν μὲν τοίνυν ἂν τις ἴδοι τὴν ἀγνωμοσύνην αὐτοῦ καὶ τὴν βασκανίαν, οὐχ ἠκιστα δ' ἀφ' ὧν περὶ τῆς τύχης διελέχθη. ἐγὼ δ' ὅλως μὲν, ὅστις ἄνθρωπος ὧν ἀνθρώπῳ τύχην προφέρει, ἀνόητον ἠγοῦμαι· ἦν γὰρ ὁ βέλτιστα πράττειν νομίζων καὶ ἀρίστην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ μενεῖ τοιαύτη μέχρι τῆς ἐσπέρας, πῶς χρὴ περὶ ταύτης λέγειν ἢ πῶς ὀνειδίζειν ἑτέρῳ; ἐπειδὴ δ' οὗτος πρὸς πολλοῖς ἄλλοις καὶ περὶ τούτων ὑπερηφάνως χρῆται τῷ λόγῳ, σκέψασθ' ὧ ἄνδρες Ἀθηναῖοι καὶ θεωρήσατε ὅσῳ καὶ ἀληθέστερον καὶ ἀνθρωπινώτερον ἐγὼ
- 253 περὶ τῆς τύχης τούτου διαλεχθήσομαι. ἐγὼ τὴν τῆς πόλεως τύχην ἀγαθὴν ἠγοῦμαι, καὶ ταῦθ' ὀρώ καὶ τὸν Δία τὸν Δωδωναῖον ὑμῖν μαντευόμενον, τὴν μέντοι τῶν πάντων ἀνθρώπων, ἢ νῦν ἐπέχει, χαλεπήν καὶ δεινὴν· τίς γὰρ Ἑλλήνων ἢ τίς βαρβάρων
- 254 οὐ πολλῶν κακῶν ἐν τῷ παρόντι πεπεύραται; τὸ μὲν τοίνυν προελέσθαι τὰ κάλλιστα καὶ τὸ τῶν οἰηθέντων Ἑλλήνων, εἰ πρόοιντο ἡμᾶς, ἐν εὐδαιμονίᾳ διάξειν, αὐτῶν ἄμεινον πράττειν τῆς ἀγαθῆς τύχης τῆς πόλεως εἶναι τίθημι· τὸ δὲ προσκροῦσαι καὶ μὴ πάνθ' ὡς ἠβουλόμεθ' ἡμῖν συμβῆναι τῆς τῶν ἄλλων ἀνθρώπων τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς μέρος
- 255 μετεिल्φέναι νομίζω τὴν πόλιν. τὴν δ' ἰδίαν τύχην τὴν ἐμὴν καὶ τὴν ἐνὸς ἡμῶν ἐκάστου ἐν τοῖς ἰδίοις ἐξετάζειν δίκαιον εἶναι νομίζω. ἐγὼ μὲν οὕτωςι

περὶ τῆς τύχης ἀξιῶ, ὀρθῶς καὶ δικαίως, ὡς ἑμαυτῷ δοκῶ, νομίζω δὲ καὶ ὑμῖν ὁ δὲ τὴν ἰδίαν τύχην τὴν ἑμὴν τῆς κοινῆς τῆς πόλεως κυριωτέραν εἶναι φησι, τὴν μικρὰν καὶ φαύλην τῆς ἀγαθῆς καὶ μεγάλης. καὶ πῶς ἔνι τοῦτο γενέσθαι;

Καὶ μὴν εἴ γε τὴν ἑμὴν τύχην πάντας ἐξετάζειν 256
 Αἰσχίνη προαιρεῖ, πρὸς τὴν σαυτοῦ σκόπει, κὰν εὖρης τὴν ἑμὴν βελτίω τῆς σῆς, παῦσαι λοιδορούμενος αὐτῇ. σκόπει τοίνυν εὐθύς ἐξ ἀρχῆς, καὶ μου πρὸς Διὸς μηδεμίαν ψυχρότητα καταγνῶ μηδεῖς. ἐγὼ γὰρ οὐτ' εἴ τις πενίαν προπηλακίζει, νοῦν ἔχειν ἠγοῦμαι, οὐτ' εἴ τις ἐν ἀφθόνοις τραφεῖς ἐπὶ τούτῳ σεμνύνεται· ἀλλ' ὑπὸ τῆς τουτουὶ τοῦ χαλεποῦ βλασφημίας καὶ συκοφαντίας εἰς τοιούτους λόγους ἐμπίπτειν ἀναγκάζομαι, οἷς ἐκ τῶν ἐνόντων ὡς ἂν δύνωμαι μετριώτατα χρήσομαι.

Ἐμοὶ μὲν τοίνυν ὑπῆρξεν, Αἰσχίνη, παιδὶ τὰ 257
 προσήκοντα διδασκαλεῖα, καὶ ἔχειν ὅσα χρὴ τὸν μηδὲν αἰσχροῦ ποιήσοντα δι' ἔνδειαν, ἐξελθόντι δὲ ἐκ παίδων ἀκόλουθα τούτοις πράττειν, χορηγεῖν, τριηραρχεῖν, εἰσφέρειν, μηδεμίας φιλοτιμίας μήτε ἰδίας μήτε δημοσίας ἀπολείπεσθαι, ἀλλὰ καὶ τῇ πόλει καὶ τοῖς φίλοις χρήσιμον εἶναι, ἐπειδὴ δὲ πρὸς τὰ κοινὰ προσελθεῖν ἔδοξέ μοι, τοιαῦτα πολιτεύματα ἐλέσθαι ὥστε καὶ ὑπὸ τῆς πατρίδος καὶ ὑπ' ἄλλων Ἑλλήνων πολλῶν πολλακίς ἐστεφανῶσθαι, καὶ μηδὲ τοὺς ἐχθροὺς ὑμᾶς, ὡς οὐ καλὰ γ' ἦν ἂ προειλόμην, ἐπιχειρεῖν λέγειν. ἐγὼ μὲν δὴ τοιαύτη συμ- 258
 βεβίωκα τύχῃ, καὶ πόλλ' ἂν ἔχων ἕτερον εἰπεῖν περὶ αὐτῆς παραλείπω, φυλαττόμενος τὸ λυπῆσαί τινα

ἐν οἷς σεμνύνομαι· σὺ δ' ὁ σεμνυνόμενος ἀνὴρ καὶ
 διαπτύων τοὺς ἄλλους σκόπει πρὸς ταύτην ποίᾳ
 τινὶ κέχρησαι τύχῃ, δι' ἣν παῖς μὲν ὦν μετὰ πολλῆς
 ἐνδείας ἐτράφη, ἅμα τῷ πατρὶ πρὸς τῷ διδασκαλείῳ
 προσεδρεύων, τὸ μέλαν τρίβων καὶ τὰ βάθρα σπογ-
 γίζων καὶ τὸ παιδαγωγεῖον κορῶν, οἰκέτου τάξιν, οὐκ
 259 ἔλευθέρου παιδὸς ἔχων, ἀνὴρ δὲ γενόμενος τῇ μητρὶ
 τελούσῃ τὰς βίβλους ἀνεγίνωσκες καὶ τὰλλα συν-
 εσκευωροῦ, τὴν μὲν νύκτα νεβρίζων καὶ κρατηρίζων
 καὶ καθαίρων τοὺς τελουμένους καὶ ἀπομάττων τῷ
 πηλῷ καὶ τοῖς πιτύροις καὶ ἀνιστὰς ἀπὸ τοῦ καθ-
 αρμοῦ κελεύων λέγειν “ἔφυγον κακόν, εὖρον ἄμει-
 νον,” ἐπὶ τῷ μηδένα πώποτε τηλικούτ' ὀλολύξαι
 260 σεμνυνόμενος (καὶ ἔγωγε νομίζω· μὴ γὰρ οἶεσθ' ἂν
 αὐτὸν φθέγγεσθαι μὲν οὕτω μέγα, ὀλολύξειν δ' οὐχ
 ὑπέρλαμπρον), ἐν δὲ ταῖς ἡμέραις τοὺς καλοὺς θιά-
 σους ἄγων διὰ τῶν ὁδῶν, τοὺς ἐστεφανωμένους τῷ
 μαράθῳ καὶ τῇ λεύκῃ, τοὺς ὄφεις τοὺς παρείας θλί-
 βων καὶ ὑπὲρ τῆς κεφαλῆς αἰωρῶν, καὶ βοῶν εὐοῖ
 σαβοῖ, καὶ ἐπορχούμενος ἕως ἄττης ἄττης ἕως,
 ἔξαρχος καὶ προηγεμὼν καὶ κιττοφόρος καὶ λικνο-
 φόρος καὶ τοιαῦτα ὑπὸ τῶν γραδίων προσαγορευό-
 μενος, μισθὸν λαμβάνων τούτων ἔνθρυπτα καὶ στρεπ-
 τοὺς καὶ νεήλατα, ἐφ' οἷς τίς οὐκ ἂν ὡς ἀληθῶς
 261 αὐτὸν εὐδαιμονίσειε καὶ τὴν αὐτοῦ τύχην; ἐπειδὴ
 δ' εἰς τοὺς δημότας ἐνεγράφησ ὅπωςδῆποτε, ἐὼ γὰρ
 τοῦτο, ἐπειδὴ γ' ἐνεγράφησ, εὐθέως τὸ κάλλιστον
 ἐξελέξω τῶν ἔργων, γραμματεῦειν καὶ ὑπηρετεῖν
 τοῖς ἀρχιδίοις. ὡς δ' ἀπηλλάγησ πότε καὶ τούτου,
 πάνθ' ἃ τῶν ἄλλων κατηγορεῖσ αὐτὸς ποιήσασ, οὐ

κατήσχυνας μὰ Δί' οὐδὲν τῶν προὔπηργμένων τῷ
 μετὰ ταῦτα βίῳ, ἀλλὰ μισθώσας αὐτὸν τοῖς βαρυ- 262
 στόνοις ἐπικαλουμένοις ἐκείνοις ὑποκριταῖς, Σιμύλῳ
 καὶ Σωκράτει, ἐτριταγωνίστεις, σῦκα καὶ βότρυς
 καὶ ἐλάας συλλέγων ὥσπερ ὀπωρώνης ἐκ τῶν ἄλλο-
 τρίων χωρίων, πλείω λαμβάνων ἀπὸ τούτων ἢ τῶν
 ἀγώνων, οὓς ὑμεῖς περὶ τῆς ψυχῆς ἠγωνίζεσθε ἦν
 γὰρ ἄσπονδος καὶ ἀκήρυκτος ὑμῖν πρὸς τοὺς θεατὰς
 πόλεμος, ὑφ' ὧν πολλὰ τραύματ' εἰληφὼς εἰκότως
 τοὺς ἀπείρους τῶν τοιούτων κινδύνων ὡς δειλοὺς
 σκώπτεις. ἀλλὰ γὰρ παρεῖς ὧν τὴν πενίαν αἰτι- 263
 ἄσαιτ' ἂν τις, πρὸς αὐτὰ τὰ τοῦ τρόπου σου βαδι-
 οὔμαι κατηγορήματα. τοιαύτην γὰρ εἴλου πολιτείαν,
 ἐπειδὴ ποτε καὶ τοῦτ' ἐπήλθέ σοι ποιῆσαι, δι' ἣν
 εὐτυχούσης μὲν τῆς πατρίδος λαγὼ βίου ἕξης δεδιῶς
 καὶ τρέμων καὶ αἰεὶ πληγῆσεσθαι προσδοκῶν ἐφ' οἷς
 σταντῷ συνήδεις ἀδικοῦντι, ἐν οἷς δ' ἠτύχησαν οἱ
 ἄλλοι, θρασὺς ὧν ὑφ' ἀπάντων ὦψαι. καίτοι ὅστις 264
 χιλίων πολιτῶν ἀποθανόντων ἐθάρρησε, τί οὗτος
 παθεῖν ὑπὸ τῶν ζώντων δίκαιός ἐστιν; πολλὰ τοίνυν
 ἕτερ' εἰπεῖν ἔχων περὶ αὐτοῦ παραλείψω· οὐ γὰρ
 ὅσ' ἂν δείξαμι προσόντ' αἰσχρὰ τούτῳ καὶ ὀνειδῆ,
 πάντ' οἶμαι δεῖν εὐχερῶς λέγειν, ἀλλ' ὅσα μηδὲν
 αἰσχρὸν ἐστὶν εἰπεῖν ἐμοί.

Ἐξέτασον τοίνυν παρ' ἄλληλα τὰ σοὶ κάμοι 265
 βεβιωμένα, πράως, μὴ πικρῶς, Αἰσχίνῃ· εἴτ' ἐρώ-
 τησον τουτουσὶ τὴν ποτέρου τύχην ἂν ἔλοιθ' ἕκα-
 στος αὐτῶν. ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων.
 ἐτέλεις, ἐγὼ δ' ἐτελούμην. ἐγραμμάτευες, ἐγὼ δ'
 ἠκκλησιάζον. ἐτριταγωνίστεις, ἐγὼ δ' ἐθεώρουν.

ἐξέπιπτες, ἐγὼ δ' ἐσύριπτον. ὑπὲρ τῶν ἐχθρῶν πε-
 266 πολίτευσαι πάντα, ἐγὼ δ' ὑπὲρ τῆς πατρίδος. ἐὼ
 τᾶλλα, ἀλλὰ νυνὶ τήμερον ἐγὼ μὲν ὑπὲρ τοῦ στεφα-
 νωθῆναι δοκιμάζομαι, τὸ δὲ μηδ' ὀτιοῦν ἀδικεῖν ἀνω-
 μολόγημαι, σοὶ δὲ συκοφάντη μὲν εἶναι δοκεῖν ὑπ-
 ἄρχει, κινδυνεύεις δὲ εἶτε δεῖ σ' ἔτι τοῦτο ποιεῖν, εἴτ'
 ἤδη πεπαῦσθαι μὴ μεταλαβόντα τὸ πέμπτον μέρος
 τῶν ψήφων. ἀγαθῆ γε, οὐχ ὀραῖς; τύχη συμβεβιω-
 κῶς τῆς ἐμῆς κατηγορεῖς.

267 Φέρε δὴ καὶ τὰς τῶν λειτουργιῶν μαρτυρίας ὧν
 λελειτούργηκα, ὑμῖν ἀναγνῶ παρ' ἃς παρανάγνωθι
 καὶ σύ μοι τὰς ῥήσεις ἃς ἐλυμαίνου,

ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας

καὶ

κακαγγελεῖν μὲν ἴσθι μὴ θέλοντά με,

καὶ κακὸν κακῶς σε μάλιστα μὲν οἱ θεοί, ἔπειτα
 οὔτοι πάντες ἀπολέσειαν, πονηρὸν ὄντα καὶ πολίτην
 καὶ τριταγωνιστήν.

Λέγε τὰς μαρτυρίας.

ΜΑΡΤΥΡΙΑΙ.

268 Ἐν μὲν τοίνυν τοῖς πρὸς τὴν πόλιν τοιοῦτος ἐν
 δὲ τοῖς ἰδίοις εἰ μὴ πάντες ἴστε ὅτι κοινὸς καὶ φιλ-
 ἄνθρωπος καὶ τοῖς δεομένοις ἐπαρκῶν, σιωπῶ καὶ
 οὐδὲν ἂν εἴποιμι οὐδὲ παρασχοίμην περὶ τούτων
 οὐδεμίαν μαρτυρίαν, οὔτ' εἴ τινας ἐκ τῶν πολεμίων
 ἐλυσάμην, οὔτ' εἴ τισι θυγατέρας συνεξέδωκα, οὔτε
 τῶν τοιούτων οὐδέν. καὶ γὰρ οὕτω πῶς ὑπέληφα.
 269 ἐγὼ νομίζω τὸν μὲν εὖ παθόντα δεῖν μεμνήσθαι
 πάντα τὸν χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιλε-

λήσθαι, εἰ δεῖ τὸν μὲν χρηστοῦ τὸν δὲ μὴ μικροψύχου ποιεῖν ἔργον ἀνθρώπου· τὸ δὲ τὰς ἰδίας εὐεργεσίας ὑπομιμνήσκειν καὶ λέγειν / μικροῦ δεῖν ὁμοίον ἐστὶ τῷ ὀνειδίζειν. οὐ δὴ ποιήσω τοιοῦτον οὐδέν, οὐδὲ προαχθήσομαι, ἀλλ' ὅπως ποθ' ὑπέιλημαι περὶ τούτων, ἀρκεῖ μοι.

Βούλομαι δὲ τῶν ἰδίων ἀπαλλαγεῖς ἔτι μικρὰ 270
 πρὸς ὑμᾶς εἰπεῖν περὶ τῶν κοινῶν. εἰ μὲν γὰρ ἔχεις, Αἰσχίνη, τῶν ὑπὸ τοῦτον τὸν ἥλιον εἰπεῖν ἀνθρώπων ὅστις ἀθῶος τῆς Φιλίππου πρότερον καὶ νῦν τῆς Ἀλεξάνδρου δυναστείας γέγονεν, ἢ τῶν Ἑλλήνων ἢ τῶν βαρβάρων, ἔστω, συγχωρῶ σοι τὴν ἐμὴν εἴτε τύχην εἴτε δυστυχίαν ὀνομάζειν βούλει πάντων αἰτίαν γεγενῆσθαι. εἰ δὲ καὶ τῶν μηδε- 271
 πώποτ' ἰδόντων ἐμὲ μηδὲ φωνὴν ἀκηκοότων ἐμοῦ πολλοὶ πολλὰ καὶ δεινὰ πεπόνθασι, μὴ μόνον κατ' ἀνδρα ἀλλὰ καὶ πόλεις ὅλαι καὶ ἔθνη, πόσῳ δικαιότερον καὶ ἀληθέστερον τὴν ἀπάντων, ὡς ἔοικεν, ἀνθρώπων τύχην κοινήν καὶ φορὰν τινα πραγμάτων χαλεπήν καὶ οὐχ οἷαν ἔδει τούτων αἰτίαν ἡγεῖσθαι; σὺ τοίνυν ταῦτ' ἀφεῖς ἐμὲ τὸν παρὰ τουτοισὶ πεπο- 272
 λιτευμένον αἰτιᾶ, καὶ ταῦτ' εἰδὼς ὅτι, καὶ εἰ μὴ τὸ ὅλον, μέρος γ' ἐπιβάλλει τῆς βλασφημίας ἅπασι, καὶ μάλιστα σοί. εἰ μὲν γὰρ ἐγὼ κατ' ἐμαυτὸν αὐτοκράτωρ περὶ τῶν πραγμάτων ἐβουλευόμην, ἦν ἂν τοῖς ἄλλοις ῥήτορσιν ὑμῖν ἐμὲ αἰτιᾶσθαι· εἰ δὲ 273
 παρήτε μὲν ἐν ταῖς ἐκκλησίαις ἀπάσαις, ἀεὶ δ' ἐν κοινῷ τὸ συμφέρον ἢ πόλις προὔτιθει σκοπεῖν, πᾶσι δὲ ταῦτ' ἐδόκει τότ' ἄριστ' εἶναι, καὶ μάλιστα σοί (οὐ γὰρ ἐπ' εὐνοίᾳ γ' ἐμοὶ παρεχώρεις ἐλπίδων

- καὶ ζήλου καὶ τιμῶν, ἃ πάντα προσῆν τοῖς τότε
πραττομένοις ὑπ' ἐμοῦ, ἀλλὰ τῆς ἀληθείας ἠττώ-
μενος δηλονότι καὶ τῷ μηδὲν ἔχειν εἰπεῖν βέλτιον),
πῶς οὐκ ἀδικεῖς καὶ δεινὰ ποιεῖς τούτοις νῦν ἐγκα-
274 λῶν, ὧν τότ' οὐκ εἶχες λέγειν βελτίω; παρὰ μὲν
τοίνυν τοῖς ἄλλοις ἔγωγ' ὀρώ πᾶσιν ἀνθρώποις
διωρισμένα καὶ τεταγμένα πως τὰ τοιαῦτα. ἀδικεῖ
τις ἐκῶν; ὀργὴν καὶ τιμωρίαν κατὰ τούτου. ἐξή-
μαρτέ τις ἄκων; συγγνώμην ἀντὶ τῆς τιμωρίας
τούτῳ. οὔτ' ἀδικῶν τις οὔτ' ἐξάμαρτάνων, εἰς τὰ
πᾶσι δοκοῦντα συμφέρειν ἑαυτὸν δοῦς οὐ κατώρθωσε
μεθ' ἀπάντων; οὐκ ὀνειδίζειν οὐδὲ λοιδορεῖσθαι τοι-
275 οὔτῳ δίκαιον, ἀλλὰ συνάχθῃσθαι. φανήσεται ταῦ-
τα πάντα οὕτως οὐ μόνον τοῖς νομίμοις, ἀλλὰ καὶ ἡ
φύσις αὐτῇ τοῖς ἀγράφοις νόμοις καὶ τοῖς ἀνθρω-
πίνοις ἠθεσι διώρικεν. Αἰσχίνης τοίνυν τοσοῦτον
ὑπερβέβληκεν ἅπαντας ἀνθρώπους ὠμότητι καὶ
συκοφαντία, ὥστε καὶ ὧν αὐτὸς ὡς ἀτυχημάτων
ἐμέμνητο, καὶ ταῦτ' ἐμοῦ κατηγορεῖ.
- 276 Καὶ πρὸς τοῖς ἄλλοις, ὥσπερ αὐτὸς ἀπλῶς καὶ
μετ' εὐνοίας πάντας εἰρηκῶς τοὺς λόγους, φυλάττειν
ἐμὲ καὶ τηρεῖν ἐκέλευεν, ὅπως μὴ παρακρούσομαι
μηδ' ἐξαπατήσω, δεινὸν καὶ ἠγίατα καὶ σοφιστὴν
καὶ τὰ τοιαῦτ' ὀνομάζων, ὡς ἂν πρότερός τις εἶπη
τὰ προσόνθ' ἑαυτῷ περὶ ἄλλου, καὶ δὴ ταῦθ' οὕτως
ἔχοντα, καὶ οὐκέτι τοὺς ἀκούοντας σκεψομένους τίς
ποτ' αὐτὸς ἐστὶν ὁ ταῦτα λέγων. ἐγὼ δ' οἶδ' ὅτι
γινγνώσκετε τούτον ἅπαντες, καὶ πολὺ τούτῳ μᾶλλον
277 ἢ ἐμοὶ νομίζετε ταῦτα προσεῖναι. κακείνο εὖ οἶδ',
ὅτι τὴν ἐμὴν δεινότητα—ἔστω γάρ. καίτοι ἔγωγ'

ὀρώ τῆς τῶν λεγόντων δυνάμεως τοὺς ἀκούοντας τὸ
 πλείστον κυρίου· ὡς γὰρ ἂν ὑμεῖς ἀποδέξησθε καὶ
 πρὸς ἕκαστον ἔχητ' εὐνοίας, (οὕτως ὁ λέγων ἔδοξε
 φρονεῖν.) εἰ δ' οὖν ἐστὶ καὶ παρ' ἐμοί τις ἐμπειρία
 τοιαύτη, ταύτην μὲν εὐρήσετε πάντες ἐν τοῖς κοινοῖς
 ἐξεταζομένην ὑπὲρ ὑμῶν αἰεὶ καὶ οὐδαμοῦ καθ' ὑμῶν
 οὐδ' ἰδίᾳ, τὴν δὲ τούτου τῶνναντίου οὐ μόνον τῷ
 λέγειν ὑπὲρ τῶν ἐχθρῶν, ἀλλὰ καὶ εἴ τις ἐλύπησέ
 τι τούτου ἢ προσέκρουσέ που, κατὰ τούτων. οὐ
 γὰρ αὐτῇ δικαίως, οὐδ' ἐφ' ἃ συμφέρει τῇ πόλει,
 χρῆται. οὔτε γὰρ τὴν ὀργὴν οὔτε τὴν ἔχθραν οὔτ' 278
 ἄλλο οὐδὲν τῶν τοιούτων τὸν καλὸν καγαθὸν πολί-
 τὴν δεῖ τοὺς ὑπὲρ τῶν κοινῶν εἰσεληλυθότας δικα-
 στὰς ἀξιόουν αὐτῷ βεβαιοῦν, οὐδ' ὑπὲρ τούτων εἰς
 ὑμᾶς εἰσιέναι, ἀλλὰ μάλιστα μὲν μὴ ἔχειν ταῦτ' ἐν
 τῇ φύσει, εἰ δ' ἄρ' ἀνάγκη, πράως καὶ μετρίως δια-
 κείμεν' ἔχειν. ἐν τίσιν οὖν σφοδρὸν εἶναι τὸν πολι-
 τευόμενον καὶ τὸν ῥήτορα δεῖ; ἐν οἷς τῶν ὕλων τι
 κινδυνεύεται τῇ πόλει, καὶ ἐν οἷς πρὸς τοὺς ἐναν-
 τίους ἐστὶ τῷ δήμῳ, ἐν τούτοις· ταῦτα γὰρ γενναίου
 καὶ ἀγαθοῦ πολίτου. μηδενὸς δὲ ἀδικήματος πώ- 279
 ποτε δημοσίου, προσθησῶ δὲ μηδ' ἰδίου, δίκην ἀξιῶ-
 σαντα λαβεῖν παρ' ἐμοῦ μὴθ' ὑπὲρ τῆς πόλεως
 μὴθ' ὑπὲρ αὐτοῦ, (στεφάνου καὶ ἐπαίνου κατηγορίαν
 ἤκειν συνεσκευασμένον,) καὶ τοσοῦτουσὶ λόγους ἀνη-
 λωκέσαι ἰδίας ἔχθρας καὶ φθόνου καὶ μικροψυχίας
 ἐστὶ σημεῖον, οὐδενὸς χρηστοῦ. τὸ δὲ δὴ καὶ τοὺς
 πρὸς ἐμὲ αὐτὸν ἀγῶνας ἐάσαντα νῦν ἐπὶ τόνδ' ἤκειν
 καὶ πᾶσαν ἔχει κακίαν. καί μοι δοκεῖς ἐκ τούτων, 280
 Αἰσχίνη, λόγων ἐπίδειξίν τινα καὶ φωνασκίας βου-

λόμενος ποιήσασθαι τούτου προελέσθαι τὸν ἀγῶνα,
 οὐκ ἀδικήματος οὐδενὸς λαβεῖν τιμωρίαν. ἔστι δ'
 οὐχ ὁ λόγος τοῦ ῥήτορος Αἰσχίνη τίμιον, οὐδ' ὁ
 τόνος τῆς φωνῆς, ἀλλὰ τὸ ταῦτ' ἀποαιρεῖσθαι τοῖς
 πολλοῖς καὶ τὸ τοὺς αὐτοὺς μισεῖν καὶ φιλεῖν οὔσ-
 281 περ ἂν ἡ πατρίς. ὁ γὰρ οὕτως ἔχων τὴν ψυχὴν,
 οὗτος ἐπ' εὐνοίᾳ πάντ' ἐρεῖ· ὁ δ' ἀφ' ὧν ἡ πόλις
 προορᾶται τινα κίνδυνον ἑαυτῇ, τούτους θεραπεύων
 οὐκ ἐπὶ τῆς αὐτῆς ὁρμῇ τοῖς πολλοῖς, οὔκου οὐδὲ
 τῆς ἀσφαλείας τὴν αὐτὴν ἔχει προσδοκίαν. ἀλλ',
 ὁρᾶς; ἐγὼ ταῦτ' ἀποφέρουθ' εἰλόμην τουτοισί,
 282 καὶ οὐδὲν ἐξαίρετον οὐδ' ἴδιον πεποίημαι. ἂρ' οὖν
 οὐδὲ σύ; καὶ πῶς; ὅς εὐθέως μετ' τὴν μάχην
 πρεσβευτῆς ἐπορευοῦ πρὸς Φίλιππον, ὅς ἦν τῶν
 ἐν ἐκείνοις τοῖς χρόνοις συμφορῶν αἴτιος τῇ πατρίδι,
 καὶ ταῦτ' ἀρνούμενος πάντα τὸν ἔμπροσθε χρόνον
 ταύτην τὴν χρεῖαν, ὡς πάντες ἴσασι. καίτοι τίς ὁ
 τὴν πόλιν ἐξαπατῶν; οὐχ ὁ μὴ λέγων ἂ φρονεῖ;
 τῷ δ' ὁ κῆρυξ καταρᾶται δικαίως; οὐ τῷ τοιούτῳ;
 τί δὲ μείζον ἔχει τις ἂν εἰπεῖν ἀδικήμα κατ' ἀνδρὸς
 ῥήτορος ἢ εἰ μὴ ταῦτ' ἀποφέρει καὶ λέγει; σὺ τοίνυν
 283 οὗτος εὐρέθης. εἶτα σὺ φθέγγῃ καὶ βλέπειν εἰς τὰ
 τούτων πρόσωπα τολμᾶς; πότερ' οὐχ ἠγεῖ γινώσκειν
 αὐτοὺς ὅστις εἶ; ἢ τοσοῦτον ὕπνου καὶ λήθην
 ἅπαντας ἔχειν, ὥστ' οὐ μεμνήσθαι τοὺς λόγους οὓς
 ἐδημηγόρεις ἐν τῷ πολέμῳ, καταρώμενος καὶ δι-
 ομνύμενος [μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα,
 ἀλλ' ἐμὲ τὴν αἰτίαν σοὶ ταύτην ἐπάγειν τῆς ἰδίας
 284 ἕνεκ' ἐχθρας, οὐκ οὔσαν ἀληθῆ; ὡς δ' ἀπηγγέλη
 τάχισθ' ἡ μάχη, οὐδὲν τούτων φροντίσας εὐθέως

ὠμολόγεις καὶ προσεποιού φίλιαν καὶ ξενίαν εἶναί σοι πρὸς αὐτόν, τῇ μισθαρνίᾳ ταῦτα μετατιθέμενος τὰ ὀνόματα· ἐκ ποίας γὰρ ἴσης ἢ δικαίας προφάσεως Αἰσχίνῃ τῷ Γλαυκοθέας τῆς τυμπανιστρίας ξένος ἢ φίλος ἢ γνώριμος ἦν Φίλιππος; ἐγὼ μὲν οὐχ ὀρώ, ἀλλ' ἐμισθώθης ἐπὶ τῷ τὰ τούτων^{σο} συμφέροντα διαφθείρειν. ἀλλ' ὅμως οὕτω φανερώς αὐτὸς εἰλημμένος προδότης καὶ κατὰ σαυτοῦ μηνυτῆς ἐπὶ τοῖς συμβᾶσι γεγονὼς ἐμοὶ λοιδορεῖ καὶ ὀνειδίζει ταῦτα, ὧν παντας μᾶλλον αἰτίους εὐρήσεις.

Πολλὰ καὶ κατὰ καὶ μεγάλα ἢ πόλις, Αἰσχίνῃ, 285
καὶ προείλετο καὶ κατώρθωσε δι' ἐμοῦ, ὧν οὐκ ἡμνημόνησεν. σημεῖον δέ· χειροτονῶν γὰρ ὁ δῆμος τὸν ἐροῦντ' ἐπὶ τοῖς τετελευτηκόσι παρ' αὐτὰ τὰ συμβᾶντα οὐ σέ ἐχειροτόνησε προβληθέντα, καίπερ εὐφωνον ὄντα, οὐδὲ Δημάδην, ἄρτι πεποιηκότα τὴν εἰρήνην, οὐδ' Ἡγήμονα, οὐδ' ἄλλον ὑμῶν οὐδένα, ἀλλ' ἐμέ. καὶ παρελθόντος σοῦ καὶ Πυθοκλέους ὡμῶς καὶ ἀναιδῶς, ὧ Ζεῦ καὶ θεοί, καὶ κατηγορούντων ἐμοῦ ταῦτ' ἂ καὶ σὺ νυνί, καὶ λοιδορουμένων, ἔτ' ἄμεινον ἐχειροτόνησεν ἐμέ. τὸ δ' αἴτιον 286
οὐκ ἄγνοεῖς μὲν, ὅμως δὲ φράσω σοι καὶ γώ. ἀμφότερ' ἤδεσαν αὐτοί, τὴν τ' ἐμὴν εὐνοίαν καὶ προθυμίαν, μεθ' ἧς τὰ πράγματ' ἔπραττον, καὶ τὴν ὑμετέραν ἀδικίαν· ἂ γὰρ εὐθενούντων τῶν πραγμάτων ἠρνεῖσθε διομνύμενοι, ταῦτ' ἐν οἷς ἔπταισεν ἢ πόλις ὠμολογήσατε. τοὺς οὖν ἐπὶ τοῖς κοινοῖς ἀτυχήμασιν ὧν ἐφρόνουσιν λαβόντας ἄδειαν ἐχθροὺς μὲν πάλαι, φανεροὺς δὲ τόθ' ἠγήσαντο αὐτοῖς γεγενῆσθαι. εἶτα καὶ προσήκειν ὑπολαμβάνοντες τὸν 287

ἐροῦντ' ἐπὶ τοῖς τετελευτηκόσι καὶ τὴν ἐκείνων ἀρετὴν κοσμήσουσα μὴθ' ὁμωρόφιον μὴθ' ὁμόσπονδον γεγενημένου εἶναι τοῖς πρὸς ἐκείνους παραταξαμένοις, μὴδ' ἐκεῖ μὲν κωμάζειν καὶ παιωνίζειν ἐπὶ ταῖς τῶν Ἑλλήνων συμφοραῖς μετὰ τῶν αὐτοχείρων τοῦ φόνου, δεῦρο δ' ἐλθόντα τιμᾶσθαι, μὴδὲ τῇ φωνῇ δακρῦειν ὑποκρινομένους τὴν ἐκείνων τύχην, ἀλλὰ τῇ ψυχῇ συναλγεῖν — τοῦτο δ' ἐώρων παρ' 288 ἑαυτοῖς καὶ παρ' ἐμοί, παρὰ δ' ὑμῖν οὐ. διὰ ταῦτ' ἐμὲ ἐχειροτόνησαν καὶ οὐχ ὑμᾶς. καὶ οὐχ ὁ μὲν δῆμος οὕτως, οἱ δὲ τῶν τετελευτηκότων πατέρες καὶ ἀδελφοὶ οἱ ὑπὸ τοῦ δήμου τόθ' αἰρεθέντες ἐπὶ τὰς ταφὰς ἄλλως πως, ἀλλὰ δέον ποιεῖν αὐτοὺς τὸ περιδείπνον [ὡς παρ' οἰκειοτάτῳ τῶν τετελευτηκότων], ὥσπερ τὰλλ' εἶωθε γίνεσθαι, τοῦτ' ἐποίησαν παρ' ἐμοί. εἰκότως· γένει μὲν γὰρ ἕκαστος ἐκάστῳ μᾶλλον οἰκεῖος ἦν ἐμοῦ, κοινῇ δὲ πᾶσιν οὐδεὶς ἐγγυτέρω· ὃ γὰρ ἐκείνους σωθῆναι καὶ κατορθῶσαι μάλιστα διέφερεν, οὗτος καὶ παθόντων ἂ μὴ ποτ' ὠφελον τῆς ὑπὲρ ἀπάντων λύπης πλείστον μετεΐχεν.

289 Λέγε δ' αὐτῷ τουτὶ τὸ ἐπίγραμμα, ὃ δημοσίᾳ προεῖλετο ἢ πόλις αὐτοῖς ἐπιγράψαι, ἕν' εἰδῆς Αἰσχίνῃ καὶ ἐν αὐτῷ τούτῳ σαυτὸν ἀγνώμονα καὶ συκοφάντην ὄντα καὶ μιάρων. Λέγε.

ΕΠΙΓΡΑΜΜΑ.

Οἶδε πάτρας ἔνεκα σφετέρως εἰς δῆριν ἔθεντο
 ὄπλα, καὶ ἀντιπάλων ὕβριν ἀπεσκέδασαν.
 μαρνάμενοι δ' ἀρετῆς καὶ λήματος οὐκ ἐσάωσαν
 ψυχάς, ἀλλ' Αἴδην κοινὸν ἔθεντο βραβῆ
 οὐνεκεν Ἑλλήνων, ὡς μὴ ζυγὸν αὐχένι θέντες
 δουλοσύνης στυγερὰν ἀμφὶς ἔχουσιν ὕβριν.

γαῖα δὲ πατρὶς ἔχει κόλποις τῶν πλείιστα καρόντων
 σώματ', ἐπεὶ θνητοῖς ἐκ Διὸς ἦδε κρίσις·
 μηδὲν ἀμαρτεῖν ἐστὶ θεῶν καὶ πάντα κατορθοῦν,
 ἐν βιοτῇ μοῖραν δ' οὐ τι φυγεῖν ἔπορευ.

Ἄκουεις, Αἰσχίνη, καὶ ἐν αὐτῷ τούτῳ, τὸ μηδὲν 290
 ἀμαρτεῖν ἐστὶ θεῶν καὶ πάντα κατορθοῦν· οὐ τῷ
 συμβούλῳ τὴν τοῦ κατορθοῦν τοὺς ἀγωνιζομένους
 ἀνέθηκε δύναμιν, ἀλλὰ τοῖς θεοῖς. τί οὖν, ὦ κα-
 τάρατ', ἐμοὶ περὶ τούτων λαιδορεῖ, καὶ λέγεις ἂ σοὶ
 καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλῆν;

Πολλὰ τοίνυν ὦ ἄνδρες Ἀθηναῖοι καὶ ἄλλα 291
 κατηγορηκόςτος αὐτοῦ καὶ κατεψευσμένου, μάλιστα
 ἐθαύμασα πάντων, ὅτε τῶν συμβεβηκότων τότε
 τῇ πόλει μνησθεῖς οὐχ ὡς ἂν εὖνους καὶ δίκαιος
 πολίτης ἔσχε τὴν γνώμην, οὐδ' ἐδάκρυσεν, οὐδ'
 ἔπαθε τοιοῦτον οὐδὲν τῇ ψυχῇ, ἀλλ' ἐπάρας τὴν
 φωνὴν καὶ γεγηθὼς καὶ λαρυγγίζων ᾤετο μὲν ἐμοῦ
 κατηγορεῖν δηλονότι, δεῖγμα δ' ἐξέφερε καθ' ἑαυτοῦ
 ὅτι τοῖς γεγενημένοις ἀνιαιοῖς οὐδὲν ὁμοίως ἔσχε
 τοῖς ἄλλοις. καίτοι τὸν τῶν νόμων καὶ τῆς πολι- 292
 τείας φάσκοντα φροντίζειν, ὥσπερ οὗτος νυνί, καὶ
 εἰ μηδὲν ἄλλο, τοῦτό γ' ἔχειν δεῖ, ταῦτ' ἀλυπεῖσθαι
 καὶ ταῦτ' χαίρειν τοῖς πολλοῖς, καὶ μὴ τῇ προ-
 αιρέσει τῶν κοινῶν ἐν τῷ τῶν ἐναντίων μέρει τε-
 τάχθαι. ὃ σὺ νυνί πεποιηκὼς εἶ φανερός, ἐμὲ
 πάντων αἴτιον καὶ δι' ἐμὲ εἰς πράγματα φάσκων
 ἐμπεσεῖν τὴν πόλιν, οὐκ ἀπὸ τῆς ἐμῆς πολιτείας
 οὐδὲ προαιρέσεως ἀρξαμένων ὑμῶν τοῖς Ἑλλησι
 βοηθεῖν, ἐπεὶ ἐμοίγ' εἰ τοῦτο δοθείη παρ' ὑμῶν, δι' 293
 ἐμὲ ὑμᾶς ἠναντιῶσθαι τῇ κατὰ τῶν Ἑλλήνων ἀρχῇ

πραττομένη, μείζων ἂν δοθείη δωρεὰ συμπασῶν ὧν τοῖς ἄλλοις δεδώκατε. ἀλλ' οὐτ' ἂν ἐγὼ ταῦτα φήσαιμι (ἀδικοίην γὰρ ἂν ὑμᾶς), οὐτ' ἂν ὑμεῖς εὖ οἶδ' ὅτι συγχωρήσαίτε· οὗτός τ' εἰ δίκαια ἐποίει, οὐκ ἂν ἔνεκα τῆς πρὸς ἐμὲ ἔχθρας τὰ μέγιστα τῶν ὑμετέρων καλῶν ἔβλαπτε καὶ διέβαλλεν.

- 294 Ἄλλὰ τί ταῦτ' ἐπιτιμῶ, πολλῶ σχετλιώτερα ἄλλα κατηγορηκός αὐτοῦ καὶ κατεψευσμένου; ὅς γὰρ ἐμοῦ φιλιππισμόν, ὦ γῆ καὶ θεοί, κατηγορεῖ, τί οὗτος οὐκ ἂν εἴποι; καίτοι νῆ τὸν Ἡρακλέα καὶ πάντας θεούς, εἴ γ' ἐπ' ἀληθείας δέοι σκοπεῖσθαι, τὸ καταψεύδεσθαι καὶ δι' ἔχθραν τι λέγειν ἀνελόντας ἐκ μέσου, τίνες ὡς ἀληθῶς εἰσιν οἷς ἂν εἰκότως καὶ δικαίως τὴν τῶν γεγενημένων αἰτίαν ἐπὶ τὴν κεφαλὴν ἀναθεῖεν ἅπαντες, τοὺς ὁμοίους τούτῳ παρ' ἑκάστη
- 295 τῶν πόλεων εὔροιτ' ἂν, οὐ τοὺς ἐμοί· οἱ ὅτ' ἦν ἀσθενῆ τὰ Φιλίππου πράγματα καὶ κομιδῆ μικρά, πολλάκις προλεγόντων ἡμῶν καὶ παρακαλούντων καὶ διδασκόντων τὰ βέλτιστα, τῆς ἰδίας ἔνεκ' αἰσχροκερδείας τὰ κοινῇ συμφέροντα προίεντο, τοὺς ὑπάρχοντας ἕκαστοι πολίτας ἐξαπατῶντες καὶ διαφθείροντες, ἕως δούλους ἐποίησαν, Θετταλοὺς Δάοχος Κινέας Θρασύδαος, Ἀρκάδας Κερκιδᾶς Ἱερώνυμος Εὐκαμπίδας, Ἀργεῖους Μύρτις Τελέδαμος Μνασέας, Ἡλείους Εὐξίθεος Κλεότιμος Ἀρίσταιχος, Μεσσηνίους οἱ Φιλιάδου τοῦ θεοῖς ἔχθροῦ παῖδες Νέων καὶ Θρασύλοχος, Σικυωνίους Ἀρίστρατος Ἐπιχάρης, Κορινθίους Δείναρχος Δημάρατος, Μεγαρέας Πτοιόδωρος Ἐλιξος Περίλαος, Θηβαίους Τιμόλας Θεογείτων Ἀνεμοίτας, Εὐβοέας Ἰππαρχος

Κλείταρχος Σωσίστρατος. ἐπιλείψει με λέγοντα ἢ 296
 ἡμέρα τὰ τῶν προδοτῶν ὀνόματα. οὗτοι πάντες
 εἰσὶν, ἄνδρες Ἀθηναῖοι, τῶν αὐτῶν βουλευμάτων ἐν
 ταῖς αὐτῶν πατρίσιν ὧνπερ οὗτοι παρ' ὑμῖν, ἄνθρω-
 ποι μιαιοὶ καὶ κόλακες καὶ ἀλάστορες, ἠκρωτηρια-
 σμένοι τὰς ἑαυτῶν ἕκαστοι πατρίδας, τὴν ἐλευθερίαν
 προπεπωκότες πρότερον μὲν Φιλίππῳ νῦν δὲ Ἀλ-
 εξάνδρῳ, τῇ γαστρὶ μετροῦντες καὶ τοῖς αἰσχίστοις
 τὴν εὐδαιμονίαν, τὴν δ' ἐλευθερίαν καὶ τὸ μηδένα
 ἔχειν δεσπότην αὐτῶν, ἂ τοῖς προτέροις Ἑλλησιν
 ὄροι τῶν ἀγαθῶν ἦσαν καὶ κανόνες, ἀνατετραφότες.

Ταύτης τοίνυν τῆς οὕτως αἰσχρᾶς καὶ περιβοή- 297
 του συστάσεως καὶ κακίας, μᾶλλον δ' ὧ ἄνδρες
 Ἀθηναῖοι προδοσίας, εἰ δεῖ μὴ ληρεῖν, τῆς τῶν Ἑλ-
 λήνων ἐλευθερίας, ἣ τε πόλις παρὰ πᾶσιν ἀνθρώποις
 ἀναίτιος γέγονεν ἐκ τῶν ἐμῶν πολιτευμάτων καὶ
 ἐγὼ παρ' ὑμῖν. εἰτά μ' ἐρωτᾶς ἀντὶ ποίας ἀρετῆς
 ἀξιῶ τιμᾶσθαι; ἐγὼ δέ σοι λέγω, ἔτι τῶν πολιτεο-
 μένων παρὰ τοῖς Ἑλλησι διαφθαρέντων ἀπάντων,
 ἀρξαμένων ἀπὸ σοῦ, πρότερον μὲν ὑπὸ Φιλίππου
 νῦν δ' ὑπ' Ἀλεξάνδρου, ἐμὲ οὔτε καιρὸς οὔτε φιλαν- 298
 θρωπία λόγων οὔτ' ἐπαγγελιῶν μέγεθος οὔτ' ἐλπίς
 οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπῆρεν οὐδὲ προηγάγετο
 ὧν ἔκρινα δικαίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν
 προδοῦναι, οὐδ', ὅσα συμβεβούλευκα πῶποτε του-
 τοισί, ὁμοίως ὑμῖν ὥσπερ ἂν τρυτάνη ῥέπων ἐπὶ τὸ
 λῆμμα συμβεβούλευκα, ἀλλ' ἀπ' ὀρθῆς καὶ δικαίας
 καὶ ἀδιαφθόρου τῆς ψυχῆς, καὶ μεγίστων δὴ πραγ-
 μάτων τῶν κατ' ἑμαυτὸν ἀνθρώπων προστὰς πάντα
 ταῦτα ὑγιῶς καὶ δικαίως πεπολίτευμαι. διὰ ταῦτ' 299

- ἀξιῶ τιμᾶσθαι. τὸν δὲ τειχισμὸν τοῦτον, ὃν σίμου διέσυρες, καὶ τὴν ταφρείαν ἄξια μὲν χάριτος καὶ ἐπαίνου κρίνω, πῶς γὰρ οὐ; πόρρω μέντοι πούτων ἔμαυτῷ πεπολιτευμένων τίθεμαι. οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ πλίνθοις ἐγώ, οὐδ' ἐπὶ τούτοις μέγιστον τῶν ἔμαυτοῦ φρονῶ· ἀλλ' ἐὰν τὸν ἕμῳ τειχισμὸν βούλη δικαίως σκοπεῖν, εὐρήσεις ὅπλα καὶ πόλεις καὶ τόπους καὶ λιμένας καὶ ναῦς καὶ πολλοὺς ἵππους καὶ τοὺς ὑπὲρ τούτων ἀμυνομέ-
- 300 νους. ταῦτα προὔβαλόμην ἐγὼ πρὸ τῆς Ἀττικῆς, ὅσον ἦν ἀνθρωπίνῳ λογισμῷ δυνατόν, καὶ τούτοις ἐτείχισα τὴν χώραν, οὐχὶ τὸν κύκλον τοῦ Πειραιῶς οὐδὲ τοῦ ἄστεως. οὐδέ γ' ἠττήθη ἐγὼ τοῖς λογισμοῖς Φιλίππου, πολλοῦ γε καὶ δεῖ, οὐδὲ ταῖς παρασκευαῖς, ἀλλ' οἱ τῶν συμμάχων στρατηγοὶ καὶ αἱ δυνάμεις τῇ τύχῃ. τίνες αἱ τούτων ἀποδείξεις; ἐναργεῖς καὶ φανεραί. σκοπεῖτε δέ.
- 301 Τί χρῆν τὸν εὖνουν πολίτην ποιεῖν, τί τὸν μετὰ πάσης προνοίας καὶ προθυμίας καὶ δικαιοσύνης ὑπὲρ τῆς πατρίδος πολιτευόμενον; οὐκ ἐκ μὲν θαλάττης τὴν Εὐβοίαν προβαλέσθαι πρὸ τῆς Ἀττικῆς, ἐκ δὲ τῆς μεσογείας τὴν Βοιωτίαν, ἐκ δὲ τῶν πρὸς Πελοπόννησον τόπων τοὺς ὁμόρους ταύτη; οὐ τὴν σιτοπομπίαν, ὅπως [παρὰ πᾶσαν φιλίαν] ἄχρι τοῦ Πει-
- 302 ραιῶς κομισθῆσεται, προἰδέσθαι; καὶ τὰ μὲν σῶσαι τῶν ὑπαρχόντων ἐκπέμποντα βοηθείας καὶ λέγοντα καὶ γράφοντα τοιαῦτα, τὴν Προκόνησον, τὴν Χερρόνησον, τὴν Τένεδον, τὰ δ' ὅπως οἰκεία καὶ σύμμαχ' ὑπάρξει πράξει, τὸ Βυζάντιον, τὴν Ἄβυδον, τὴν Εὐβοίαν; καὶ τῶν μὲν τοῖς ἐχθροῖς ὑπαρχουσῶν

δυνάμεων τὰς μεγίστας ἀφελεῖν, ὧν δ' ἐνέλειπε τῇ πόλει, ταῦτα προσθεῖναι; ταῦτα τοίνυν ἅπαντα πέπρακται τοῖς ἐμοῖς ψηφίσμασι καὶ τοῖς ἐμοῖς πολιτεύμασιν, ἃ καὶ βεβουλευμένα, ὧ ἄνδρες Ἄθη- 303 ναῖοι, ἐὰν ἄνευ φθόνου τις βούληται σκοπεῖν, ὀρθῶς εὐρήσει καὶ πεπραγμένα πάσῃ δικαιοσύνῃ, καὶ τὸν ἐκάστου καιρὸν οὐ παρεθέντα οὐδ' ἄγνοηθέντα οὐδὲ προεθέντα ὑπ' ἐμοῦ, καὶ ὅσα εἰς ἐνὸς ἀνδρὸς δύναμιν καὶ λογισμὸν ἤκεν, οὐδὲν ἐλλειφθέν. εἰ δὲ ἢ δαίμονός τινος ἢ τύχης ἰσχύς ἢ στρατηγῶν φαυλότης ἢ τῶν προιδόντων τὰς πόλεις ὑμῶν κακία ἢ πάντα ταῦτα ἐλυμαίνετο τοῖς ὅλοις, ἕως ἀνέτρεψαν, τί Δημοσθένης ἀδικεῖ; εἰ δ' οἷός ἐγὼ παρ' ὑμῖν κατὰ 304 τὴν ἐμαυτοῦ τάξιν, εἰς ἐν ἐκάστη τῶν Ἑλληνίδων πόλεων ἀνὴρ ἐγένετο, μᾶλλον δ' εἰ ἓνα ἄνδρα μόνον Θετταλία καὶ ἓνα ἄνδρα Ἀρκαδία ταῦτὰ φρονούonta ἔσχεν ἐμοί, οὐδεὶς οὔτε τῶν ἔξω Πυλῶν Ἑλλήνων οὔτε τῶν εἴσω τοῖς παροῦσι κακοῖς ἐκέχρητ' ἂν, ἀλλὰ πάντες ἂν ὄντες ἐλεύθεροι καὶ αὐτόνομοι μετὰ 305 πάσης ἀδείας ἀσφαλῶς ἐν εὐδαιμονίᾳ τὰς ἑαυτῶν ὄκουν πατρίδας, τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν ὑμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν δι' ἐμέ. ἵνα δ' εἰδῆτε ὅτι πολλῶ τοῖς λόγοις ἐλάττοσι χρῶμαι τῶν ἔργων, εὐλαβούμενος τὸν φθόνον, λέγε μοι ταυτὶ καὶ ἀνάγνωθι λαβῶν.

ΨΗΦΙΣΜΑΤΑ.

Ταῦτα καὶ τοιαῦτα πράττειν, Αἰσχίνη, τὸν καλὸν 306 καγαθὸν πολίτην δεῖ, ὧν κατορθουμένων μὲν μεγίστοις ἀναμφισβητήτως ὑπῆρχεν εἶναι καὶ τὸ δικαίως

προσῆν, ὡς ἑτέρως δὲ συμβάντων τὸ γοῦν εὐδοκιμεῖν
 περίεστι καὶ τὸ μηδένα μέμφεσθαι τὴν πόλιν μηδὲ
 τὴν προαίρεσιν αὐτῆς, ἀλλὰ τὴν τύχην κακίζειν τὴν
 307 οὕτω τὰ πράγματα κρίνασαν, οὐ μὰ Δί' οὐκ ἀπο-
 στάντα τῶν συμφερόντων τῇ πόλει, μισθώσαντα δ'
 αὐτὸν τοῖς ἐναντίοις, τοὺς ὑπὲρ τῶν ἐχθρῶν καιροῦς
 ἀντὶ τῶν τῆς πατρίδος θεραπεύειν, οὐδὲ τὸν μὲν
 πράγματα ἄξια τῆς πόλεως ὑποστάντα λέγειν καὶ
 γράφειν καὶ μένειν ἐπὶ τούτων βασκαίνειν, ἐὰν δέ
 τις ἰδίᾳ τι λυπήσῃ, τοῦτο μεμνήσθαι καὶ τηρεῖν,
 οὐδέ γ' ἡσυχίαν ἄγειν ἀδικοῦ καὶ ὑπουλον, ὃ σὺ
 308 ποιεῖς πολλάκις. ἔστι γάρ, ἔστιν ἡσυχία δικαία καὶ
 συμφέρουσα τῇ πόλει, ἣν οἱ πολλοὶ τῶν πολιτῶν
 ὑμεῖς ἀπλῶς ἄγετε. ἀλλ' οὐ ταύτην οὗτος ἄγει τὴν
 ἡσυχίαν, πολλοῦ γε καὶ δεῖ, ἀλλ' ἀποστάς ὅταν
 αὐτῷ δόξῃ τῆς πολιτείας (πολλάκις δὲ δοκεῖ) φυ-
 λάττει πηνικ' ἔσεσθε μεστοὶ τοῦ συνεχῶς λέγοντος
 ἢ παρὰ τῆς τύχης τι συμβέβηκεν ἐναντίωμα ἢ ἄλλο
 τι δύσκολον γέγονε (πολλὰ δὲ τάνθρώπινα). εἴτ' ἐπὶ
 τούτῳ τῷ καιρῷ ῥήτωρ ἐξαίφνης ἐκ τῆς ἡσυχίας
 ὡσπερ πνεῦμ' ἐφάνη, καὶ πεφῶνασκηκῶς καὶ συνει-
 λοχῶς ῥήματα καὶ λόγοις συνείρει τούτους σαφῶς
 καὶ ἀπνευστί, ὄνησιν μὲν οὐδεμίαν φέροντας οὐδ'
 ἀγαθοῦ κτῆσιν οὐδενός, συμφορὰν δὲ τῷ τυχόντι
 309 τῶν πολιτῶν καὶ κοινὴν αἰσχύνην. καίτοι ταύτης
 τῆς μελέτης καὶ τῆς ἐπιμελείας, Αἰσχίνη, εἴ περ ἐκ
 ψυχῆς δικαίας ἐγίγνετο καὶ τὰ τῆς πατρίδος συμ-
 φέροντα προηρημένης, τοὺς καρποὺς ἔδει γενναίους
 καὶ καλοὺς καὶ πᾶσιν ὠφελίμους εἶναι, συμμαχίας
 πόλεων, πόρους χρημάτων, ἐμπορίου κατασκευήν,

νόμων συμφερόντων θέσεις, τοῖς ἀποδειχθεῖσιν ἐχ-
 θροῖς ἐναντιώματα. τούτων γὰρ ἀπάντων ἦν ἐν 310
 τοῖς ἄνω χρόνοις ἐξέτασις, καὶ ἔδωκεν ὁ παρελθὼν
 χρόνος πολλὰς ἀποδείξεις ἀνδρὶ καλῶ τε καὶ αἰσθητῶ,
 ἐν οἷς οὐδαμοῦ σὺ φανήσῃ γεγονώς, οὐ πρῶτος, οὐ
 δεύτερος, οὐ τρίτος, οὐ τετάρτος, οὐ πέμπτος, οὐχ
 ἕκτος, οὐχ ὀποστοσοῦν, οὐκουν ἐπὶ γ' οἷς ἡ πατρὶς
 ἠὺξάνετο. τίς γὰρ συμμαχία σοῦ πράξαντος γέγονε 311
 τῇ πόλει; τίς δὲ βοήθεια ἢ κτήσις εὐνοίας ἢ δόξης;
 τίς δὲ πρεσβεία; τίς διακονία δι' ἣν ἡ πόλις ἐντι-
 μοτέρα; τί τῶν οἰκείων ἢ τῶν Ἑλληνικῶν καὶ ξενι-
 κῶν, οἷς ἐπέστης, ἐπηνώρθωται διὰ σέ; ποῖαι τριή-
 ρεις; ποῖα βέλη; ποῖοι νεώσοικοι; τίς ἐπισκευὴ
 τειχῶν; ποῖον ἵππικόν; τί τῶν ἀπάντων σὺ χρή-
 σιμος εἶ; τίς ἢ τοῖς εὐπόροις ἢ τοῖς ἀπόροις πολι-
 τικῇ καὶ κοινῇ βοήθεια χρημάτων; οὐδεμία. ἀλλ', 312
 ὦ τᾶν, εἰ μηδὲν τούτων, εὐνοιά γε καὶ προθυμία;
 ποῦ; πότε; ὅστις, ὦ πάντων ἀδικώτατε, οὐδ' ὅτε
 ἅπαντες, ὅσοι πώποτ' ἐφθέγγξαντο ἐπὶ τοῦ βήματος,
 εἰς σωτηρίαν ἐπεδίδοσαν, καὶ τὸ τελευταῖον Ἄρισ-
 τόνικος τὸ συνειλεγμένον εἰς τὴν ἐπιτιμίαν, οὐδὲ τότε
 οὔτε παρήλθες οὔτ' ἐπέδωκας οὐδέν, οὐκ ἀπορῶν,
 πῶς γάρ; ὅς γε κεκληρονόμηκας μὲν τῶν Φίλωνος
 τοῦ κηδεστοῦ χρημάτων πλειόνων ἢ πεντεταλάντων,
 διτάλαντον δ' εἶχες ἔρανον δωρεὰν παρὰ τῶν ἡγε-
 μόνων τῶν συμμοριῶν ἐφ' οἷς ἐλυμήνω τὸν τριηρ-
 αρχικὸν νόμον. ἀλλ' ἵνα μὴ λόγου ἐκ λόγου λέγων 313
 τοῦ παρόντος ἐμαυτὸν ἐκκρούσω, παραλείψω ταῦτα.
 ἀλλ' ὅτι γ' οὐχὶ δι' ἔνδειαν οὐκ ἐπέδωκας, ἐκ τούτων
 δῆλον, ἀλλὰ φυλάττων τὸ μηδὲν ἐναντίου γενέσθαι

παρὰ σοῦ τούτοις οἷς ἅπαντα πολιτεύῃ. ἐν τίσιν οὖν σὺ νεανίας καὶ πηνίκα λαμπρός; ἤνικ' ἂν κατὰ τούτων τι δέῃ, ἐν τούτοις λαμπροφωνότατος, μνημονικώτατος, ὑποκριτῆς ἄριστος, τραγικὸς Θεοκρίνης.

- 314 Εἶτα τῶν πρότερον γεγενημένων ἀγαθῶν ἀνδρῶν μέμνησαι. καὶ καλῶς ποιεῖς. οὐ μέντοι δίκαιόν ἐστιν, ἄνδρες Ἀθηναῖοι, τὴν πρὸς τοὺς τετελευτηκότας εὐνοίαν ὑπάρχουσαν προλαβόντα παρ' ὑμῶν πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλλειν ἐμὲ τὸν
- 315 νῦν ζῶντα μεθ' ὑμῶν. τίς γὰρ οὐκ οἶδε τῶν πάντων ὅτι τοῖς μὲν ζῶσι πᾶσιν ὑπεστὶ τις ἢ πλείων ἢ ἐλάττων φθόνος, τοὺς τεθνεώτας δὲ οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ; οὕτως οὖν ἐχόντων τούτων τῇ φύσει, πρὸς τοὺς πρὸ ἐμαυτοῦ νῦν ἐγὼ κρίνωμαι καὶ θεωρῶμαι; μηδαμῶς· οὔτε γὰρ δίκαιον οὐτ' ἴσον, Αἰσχίνη, ἀλλὰ πρὸς σὲ καὶ ἄλλον εἴ τινα βούλει τῶν ταῦτά σοι προηρημένων καὶ ζώντων.
- 316 κακὲίνο σκόπει. πρότερον κάλλιον καὶ ἄμεινον τῇ πόλει διὰ τὰς τῶν πρότερον εὐεργεσίας, οὔσας ὑπερμεγέθεις, οὐ μὲν οὖν εἶποι τις ἂν ἡλίκας, τὰς ἐπὶ τὸν παρόντα βίον γιγνομένας εἰς ἀχαριστίαν καὶ προπηλακισμόν ἄγειν, ἢ πᾶσιν ὅσοι τι μετ' εὐνοίας πράττουσι, τῆς τούτων τιμῆς καὶ φιλαν-
- 317 θρωπίας μετεῖναι; καὶ μὴν εἰ καὶ τοῦτ' ἄρα δεῖ με εἰπεῖν, ἢ μὲν ἐμῇ πολιτεία καὶ προαίρεσις, ἂν τις ὀρθῶς σκοπῇ, ταῖς τῶν τότε ἐπαινουμένων ἀνδρῶν ὁμοία καὶ ταῦτὰ βουλομένη φανήσεται, ἢ δὲ σὴ ταῖς τῶν τοὺς τοιούτους τότε συκοφαντούντων· δῆλον γὰρ ὅτι καὶ κατ' ἐκείνους ἦσαν τινες οἱ διασύροντες τοὺς ὄντας τότε, τοὺς δὲ πρότερον γεγενη-

μένους ἐπήνουν, βάσκανον πρᾶγμα καὶ ταῦτὸ ποι-
 οῦντες σοί. εἶτα λέγεις ὡς οὐδὲν ὅμοιός εἰμι ἐκείνους 318
 ἐγώ; σὺ δ' ὅμοιος, Αἰσχίνη; ὁ δ' ἀδελφὸς ὁ σός;
 ἄλλος δέ τις τῶν νῦν ῥητόρων; ἐγὼ μὲν γὰρ οὐδένα
 φημί. ἀλλὰ πρὸς τοὺς ζῶντας, ὧ χρηστέ, ἵνα μηδὲν
 ἄλλ' εἴπω, τὸν ζῶντα ἐξέταζε καὶ τοὺς καθ' αὐτόν,
 ὥσπερ τὰλλα πάντα, τοὺς ποιητάς, τοὺς χορούς,
 τοὺς ἀγωνιστάς. ὁ Φιλάμμων οὐχ ὅτι Γλαύκου τοῦ 319
 Καρυστίου καὶ τινων ἐτέρων πρότερον γεγενημένων
 ἀθλητῶν ἀσθενέστερος ἦν, ἀστεφάνωτος ἐκ τῆς
 Ὀλυμπίας ἀπῆει, ἀλλ' ὅτι τῶν εἰσελθόντων πρὸς
 αὐτὸν ἀριστα ἐμάχετο, ἐστεφανοῦτο καὶ νικῶν ἀνη-
 γορεύετο. καὶ σὺ πρὸς τοὺς νῦν ὄρα με ῥήτορας,
 πρὸς σαυτόν, πρὸς ὄντινα βούλει τῶν ἀπάντων
 οὐδένα ἐξίσταμαι. ὦν, ὅτε μὲν τῇ πόλει τὰ βέλτισ- 320
 τα ἐλέσθαι παρῆν, ἐφαιμίλλου τῆς εἰς τὴν πατρίδα
 εὐνοίας ἐν κοινῷ πᾶσι κειμένης, ἐγὼ κράτιστα λέγων
 ἐφαινόμην, καὶ τοῖς ἐμοῖς καὶ ψηφίσμασι καὶ νόμοις
 καὶ πρεσβείαις ἅπαντα διωκεῖτο, ὑμῶν δὲ οὐδεὶς ἦν
 οὐδαμοῦ, πλὴν εἰ τούτοις ἐπηρεάσαι τι δέοι· ἐπειδὴ
 δὲ ἂ μὴ ποτ' ὄφελε συνέβη, καὶ οὐκέτι συμβούλων
 ἀλλὰ τῶν τοῖς ἐπιταπτομένοις ὑπηρετούντων καὶ
 τῶν κατὰ τῆς πατρίδος μισθαρνεῖν ἐτοίμων καὶ τῶν
 κολακεύειν ἐτέρους βουλομένων ἐξέτασις, τῆνικαῦτα
 σὺ καὶ τούτων ἕκαστος ἐν τάξει καὶ μέγας καὶ λαμ-
 πρὸς ἵπποτρόφος, ἐγὼ δ' ἀσθενής, ὁμολογῶ, ἀλλ'
 εὖνους μᾶλλον ὑμῶν τουτοισί. δύο δ', ἄνδρες Ἀθη- 321
 ναῖοι, τὸν φύσει μέτριον πολίτην ἔχειν δεῖ (οὔτω
 γάρ μοι περὶ ἑμαυτοῦ λέγοντι ἀνεπιφθονώτατον
 εἰπεῖν); ἐν μὲν ταῖς ἐξουσίαις τὴν τοῦ γενναίου καὶ

- τοῦ πρωτείου τῇ πόλει προαίρεσιν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ πράξει τὴν εὐνοίαν· τούτου γὰρ ἡ φύσις κυρία, τοῦ δύνασθαι δὲ καὶ ἰσχύειν ἕτερα. ταύτην τοίνυν παρ' ἐμοὶ μεμενηκυῖαν εὐρή-
 322 σετε ἀπλῶς. ὁρᾶτε δέ. οὐκ ἐξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπαγόντων, οὐκ ἐπαγγελλομένων, οὐχὶ τοὺς καταράτους τούτους ὥσπερ θηρία μοι προσβαλλόντων, οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εὐνοίαν. τὸ γὰρ ἐξ ἀρχῆς εὐθὺς ὀρθὴν καὶ δικαίαν τὴν ὁδὸν τῆς πολιτείας εἰλόμην, τὰς τιμὰς, τὰς δυναστείας, τὰς εὐδοξίας τὰς τῆς πατρίδος
 323 θεραπεύειν, ταύτας αὔξειν, μετὰ τούτων εἶναι. οὐκ ἐπὶ μὲν τοῖς ἐτέρων εὐτυχήμασι φαιδρὸς ἐγὼ καὶ γεγηθὼς κατὰ τὴν ἀγορὰν περιέρχομαι, τὴν δεξιὰν προτείνων καὶ εὐαγγελιζόμενος τούτοις οὓς ἂν ἐκεῖσε ἀπαγγέλλειν οἴωμαι, τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικῶς ἀκούω καὶ στένων καὶ κύπτων εἰς τὴν γῆν, ὥσπερ οἱ δυσσεβεῖς οὗτοι, οἱ τὴν μὲν πόλιν διασύρουσιν, ὥσπερ οὐχ αὐτοὺς διασύροντες, ὅταν τοῦτο ποιῶσιν, ἔξω δὲ βλέπουσι, καὶ ἐν οἷς ἀτυχησάντων τῶν Ἑλλήνων εὐτύχησεν ἕτερος, ταῦτ' ἐπαινοῦσι καὶ ὑπὸς τὸν ἅπαντα χρόνον μενεῖ φασι δεῖν τηρεῖν.
- 324 Μὴ δῆτ', ὧ πάντες θεοί, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν, ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε, εἰ δ' ἄρ' ἔχουσιν ἀνιάτως, τούτους μὲν αὐτοὺς καθ' ἑαυτοὺς ἐξώλεις καὶ προώλεις ἐν τῇ καὶ θαλάττῃ ποιήσατε, ἡμῖν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρητημένων φόβων δότε καὶ σωτηρίαν ἀσφαλῆ.

NOTES
ON THE ORATIONS OF
ÆSCHINES AGAINST CTESIPHON
AND
DEMOSTHENES ON THE CROWN.

NOTES

ON THE ORATION OF

ÆSCHINES AGAINST CTESIPHON.

CH. 1—9. Exordium: Deprecation of factious proceedings, and party influence, which tend to prevent the due execution of justice.

1. *παρασκευήν... παράταξιν*: "Vocabula desumpta ex re militari," Bremi, = "The muster and array of partisans, and supporters of Demosthenes." *παρασκευάζεσθαι* is frequently used in the sense of "preparing or procuring for oneself persons as witnesses or partisans," so as to obtain a sentence by force or fraud; hence its combination with *ρήτορας, ψευδεῖς λόγους, μάρτυρας, συκοφάντας*. The court, on the occasion of this great trial, was thronged by hearers, who ranged themselves on the side of Æschines or Demosthenes. The number of the jurymen in the Athenian courts gave great opportunity for the use of factious arts, *δεήσεις*. Comp. Liv. III. 14. *ὑπὲρ τοῦ, κ. τ. λ. ὑπὲρ* with an infinitive denotes "for the purpose of." *ἐγώ*, emphatic, "I for my part," whatever others may do.

2. *τὴν βουλὴν τοῦς πεντ. καὶ τὰς ἐκκλησίας*, "the Council of Five Hundred, and the Popular Assemblies." The former was an executive and deliberative body appointed more especially to prepare measures for the latter. The members were chosen by lot from the whole body of the people, were required to be genuine citizens both on the father's and mother's side, and of the age of 30. Their term of office (called a Pytany) lasted a year, and at its expiration they were required to render an official account of their administration to the auditors. *τῶν ἐφεστηκότων* = "their presiding officers," i. e. the *προέδροι* and *ἐπιστάτης*. Comp. Soph. *Ajax*, 1072; Xen. *Mem.* I. i. 18.

3. *ῥαδίως* = *temerè*, "recklessly," "rashly." *ἐπιψηφίζουσι*, *sententias perrogant, in suffragia mittunt*, "put to the vote." *ἐκ παρασκευῆς καθεζόμενοι* = "obtaining their seats by intrigue." *εἰσαγγέλλειν* = "to accuse him by bill of indictment." An *εἰσαγγελία* is a "delatio," or "impeachment," laid before the Council, or the assembly of the people. See *Dict. Antiq.*

τοὺς ἰδιώτας. See Smith's *Dict. Antiq.* 994 b. "Although all citizens had the right of speaking in the ἐκκλησία, the privilege was of course exercised by a few only, who felt themselves competent to the task, and in the time of Demosthenes, when rhetoric was studied as a science, the debates were mostly confined to a few practised orators and statesmen, as they are generally elsewhere. Hence the ῥήτορες, or δημήγοροι, are distinguished from the ἰδιῶται, or general body of citizens, who took no part in the debates." C. R. Kennedy.

4. κήρυγμα, according to the institution of Solon, those who were above 50 years of age were first called upon to speak, and then the younger men. But this custom became obsolete. See Smith's *Dict. Antiq.* 442 a.

5. προλέγω ὑμῖν, κ. τ. λ. "I forewarn you a day will come when you will find that you have imperceptibly and little by little abandoned the constitution to a faction."

6. γρ. παρ. δικάσω= "for the purpose of sitting as juryman in an action of γραφή παρανόμων." τὴν ψῆφον, "the vote he is about to give concerns his own freedom of speech." ὁ νομοθέτης, this word may be applied to any person who causes laws to be enacted, but "so high was the esteem in which Solon was held by the Athenians, as the founder of their social polity, that although many important reforms were effected at various periods, he still continued to be regarded as the lawgiver (ὁ νομοθέτης), and the whole body of laws passed under his name." See Smith's *Dict. Antiq.* διατηρηθῶσι (διά in comp. intensive) = "thoroughly, or faithfully observed."

7. τῶν στρατηγῶν. The Strategi in the time of Demosthenes differed in many respects from those of the early times. Formerly the Strategus was general in the field and leader in the assembly. In later times the various parties into which the state was divided had each their orator (ῥήτωρ) and general. The Strategi, therefore, were often exposed to the malice and misrepresentations of unfriendly demagogues, and were often more engaged in political contests at home than in waging war abroad. λυμαίνονται, "are making havoc of the constitution." Comp. Acts viii. 3, Ὁ δὲ Σαῦλος ἐλυμαίνετο τὴν ἐκκλησίαν. ἀναβιβαζόμενοι used technically (1) of "bringing up a witness to the bar of a court of justice," (2) of a prisoner "bringing up his wife, and children, &c., to raise compassion." See Plat. *Apol.* xviii. d.

8. παρακαταθέμενοι, "entrusting to you as a deposit." The word is often used of depositing property with another on trust. Comp. παρακαταθήκη, 1 Tim. vi. 20; 2 Tim. i. 14.

9. Having introduced the general charge (ἡ δὴ κατηγορία) Æschines proceeds to show, (1) (Chs. 9—13) that a most essential law of the State had without excuse been violated in proposing to crown Demosthenes before the accounts of his administration have been duly scrutinized; (2) (Chs. 13—16) that his appointment to an extraordinary office could not be justly pleaded in extenuation; (3) (Chs. 16—32) that the fact that the money he had spent was his own could not make him a whit the less amenable to the scrutiny. To that scrutiny all offices were amenable, and Demosthenes as holding two when the bill of Ctesiphon was proposed could not evade the law.

τῶν ὑπευθύνων. See Smith's *Dict. Antiq.* 478 a. παρ' οὓς, "in opposition, or in violation of which." "παρὰ signifies *præter*, when it is almost synonymous with *contra*, 'against,' as παρὰ δόξαν, *præter opinionem*, as if two contrary things were compared; by a similar transition we have in English, 'beside the question,' for, 'out of,' or 'inconsistent with.' To this class belong the phrases παρὰ γνώμην, 'contrary to expectation;' παρὰ δύναμιν, 'beyond one's power;' παρὰ τὴν φύσιν, 'contrary to nature;' παρὰ τοὺς νόμους, 'in contravention of the laws,' whence παράνομος, &c.; and here we may compare ὑπερβαίνειν τοὺς νόμους, ὑπερβασία, and the like." Donaldson's *Greek Grammar*, p. 522.

10. ὁ δὲ αὐτὸς ἀνήρ... "and that the same man, after a short interval, should leave the court convicted of fraud and malversation," lit. "having failed in the scrutiny."

11. τίθησι νόμον... "Brings forward a law, and a very excellent one too, which forbids explicitly the crowning of any who have not passed the official scrutiny." τοὺς ὑπευ...στεφ. "those who are minded to, or bent on crowning." The present sometimes denotes the purpose, when the mind alone is employed upon an act, or the matter at best is only in preparation. οἱ μὲν, answered by Κτησιφῶν δέ below. ἀλλ' οὖν, "but at any rate," followed after an interval by γοῦν, Plat. *Prot.* 327 c, or γε, Isoc. *Demon.* p. 10 E. Don. *Gr. Gram.* p. 567. προβάλλονται, "they put forward as a kind of pretext to conceal;" or "they place a sort of screen between themselves and the abuse." Comp. Thuc. II. lxxxvii. 3. But Ctesiphon disregards all qualifications of this sort.

13. αἰρετός, αἰρεταὶ ἀρχαί: "offices which went by election," and therefore extraordinary, were opposed to ἀρχαὶ κληρωταί, which were by lot and ordinary magistracies. ἐπιμελείαις, "but a kind of public commission and service." ἀρχαὶ δέ... "but they will allege that these are strictly ἀρχαί, which the Thesmothetæ assign by lot in the temple of Theseus."

χειροτονεῖν, a show of hands (χειροτονεῖν) was employed in the election of those magistrates who were chosen in the public assemblies (ἀρχαιρεσίαι), and who were hence called χειροτονητοί. Smith's *Dict. Antiq.* 271 a.

14. ὑμεῖς, emphatic, "which you yourselves." ἐπιστάτας, the title of ἐπιστάτης was applied not only to the chairman of the Senate and assembly of the people, but also to the directors of the public works. "These directors had different names, as τεichoποιοί, the repairers of the walls (the most distinguished office); τριηροποιοί, the builders of the triremes; ταφροποιοί, the repairers of the trenches, &c., they were all elected by the tribes, one from each." Smith's *Dict. Antiq.* 469 a. Grote, *Hist. Gr.* xi. c. xc. p. 695. Thirlwall, vii. 56, 136.

τεichoποιός. See Smith's *Dict. Antiq.* 1099 a. "The τεichoποιοί were considered to hold a magisterial office (ἀρχή) and in that capacity had an ἡγεμονία δικαστηρίου, and attended to all the preliminary judicial proceedings within their several departments."

16. ὑμέτερον ἔργον... "It is your duty to remind them of the law (as it really stands), and therewith to confront their shameless impudence." ὑποβάλλειν="to intimate to them in reply," lit. "to throw in a word *under* or *after* another." Comp. ὑπολαμβάνειν. ῥήμασι="mere words, quibbles." οἴομενον... ἀναιρήσειν. "In the infinitive the future is used after verbs of requesting, wishing, &c. where in English we are content to employ the present." Don. *Gr. Gram.* 403. τῷ τοῦ νόμου... in favorem legis suffragium ferre.

17. πρὸς δὲ δὴ τὸν ἀφύκτον λόγον... "But with regard now to the invincible argument which Demosthenes speaks of." It is supposed either that (1) Demosthenes had urged this plea in private circles, or (2) that the passage was added by Æschines after the delivery of the oration. See the argument made use of in Dem. *de Cor.* 106—114. ἐπιδέδωκα="I have freely contributed besides," ἐπιδοῦναι, spontaneous, opp. to εἰσφέρειν, used of compulsory gifts. μνᾶς ἑκατόν: as compared with the ψήφισμα, quoted by Dem. *de Cor.* 118, this seems to be either a mistake, or a misrepresentation ("num consulto commissus, an furtim subrepens, non decernam," Bremi). According to the ψήφισμα there quoted, Demosthenes contributed three talents, or one hundred and eighty minæ. Possibly Æschines confounded the sum with the ἑκατόν μνᾶς, contributed εἰς τὰς θυσίας; or we have an instance of what Bremi calls "oratorum Atticorum flagitium, ut adversarii quæ fecerunt laudabilia consulto deminuant et corrumpant," a flagitium not peculiar to Athenian orators. καὶ ὅπως οὖν... "who are in any public employment, be it what it may."

18. διδάξω δ'... "And this I will prove to you first of all by appealing to cases where it would not be expected." *κατὰ σῶμα*, "individually;" *τοὺς τὰ γέρα*... "though they receive only honorary stipends," i. e. the contributions presented at the temples. "Reditus et vectigalia et emolumenta ipsi vi sacerdotii, quo fungebantur, propria." Reiske. *τὰ γένη* = "the families" in which the priesthood was hereditary. "Familix due sacerdotum in sacris Eleusiniis, quarum illa ab Eumolpo, hæc a Ceryce genus duxit." Bremi. See Smith's *Dict. Antiq.* 477 a.

19. ὑφαιρουμένους... "and are not in the habit either of filching away in an underhand manner large portions of your revenues, while they expend but little; or of professing to be giving away of their own means, (*ἐπί* = 'besides' what might be legally required of them,) while they are but making restitution to you of what is your own; but on the contrary who have *bonâ fide* expended," &c. A hit at Demosthenes. "*ἐπιδιδόναι* et *ἀποδιδόντας* consulto videntur ob paronomasiam opposita." Bremi.

20. *πρῶτον... ψῆφον*. The reading varies here. Bekker reads *καὶ τὴν ἐκεῖ σκυθρωπὸν... κυρίαν ἄγει*, i. e. "and brings the august tribunal there, arbiter though it be in the weightiest matters, under your jurisdiction." Orellius proposed the reading adopted in the text, explaining it thus, "unumquemque Areopagitarum, qui ibi (*ἐν Ἀρείῳ πάγῳ*) tam tristes sunt et severi iidemque maximarum rerum arbitri, nihilominus lex vestris sententiis subjicit." *οὐκ ἄρα... τρυφῶσι*. "Shall not, then, the council of the Areopagus be rewarded with a crown? No: for it is not customary with them. What? are they not then ambitious of deserving one? Most undoubtedly: but they are not content, that one of their number should barely abstain from injustice; on the contrary, if he but commit an error, they punish him: but your orators give themselves airs, and run riot in the pursuit of public honours." *ἐξαμαρτάνειν* is a general term for "errors, mistakes, failures, or sins."

21. *εὐθέως ἀρχόμενος*... "in the very preamble of the laws." *μὴ ἀποδημήσω*, aor. conjunc. deliberative. "What! am I not to go abroad? No." "Since *μὴ* forbids or negatives an assumption, its appearance in an interrogation presumes a negative reply." Don. *Gr. Gram.* p. 559. *προλαβὼν* somewhat harshly is construed, per zeugma, both with *χρήματα* and *πράξεις*. As applied to the former, it means "*occupare pecuniam, non illi usui impendere, cui dicata est;*" with the latter, "*opera ut perfecta et absoluta deserere, si sunt imperfecta nec absoluta.*" Bremi. *τὴν οὐσίαν καθιεροῦν* = "to dedicate his private fortune to sacred purposes." He was not allowed to call it Corban, and so escape, as the Jews did. *ἐκποίητον γ.* "nor to be adopted." See

Smith's *Dict. Antiq.* 14 b. A person was said *ἐκποιεῖσθαι* in reference to the family he left, *εἰσποιεῖσθαι* in reference to the family he entered.

23. *μηδ' ἔμπροσθεν*... "let not your administration supersede (or go before) the laws, but follow them."

24. *οὔτοι*, "Ctesiphon and Demosthenes." *ἄρχων μὲν*... "presiding at the time over the management of the theoric fund, and being superintendent of the repair of the walls." The fund here spoken of was devoted to defraying the expenses of theatrical and other entertainments. See Smith's *Dict. Antiq.* 1126.

25. *ἀντιγραφεὺς*, "one who keeps a counter-reckoning," "a check-clerk," Lat. *contrarotulator*. See Smith's *Dict. Antiq.* 578 a. *ἀπελογίζετο*... "was wont to give in an account of the revenues," "to deliver a financial statement." Lat. "*rationes reddere*." *Εὐβουλον*: a distinguished orator and statesman, one of the most formidable opponents of Demosthenes. With him Æschines served as secretary in the earlier portion of his life. His well-known law concerning the theoric fund, and his distribution of the money, won him great popular favour. *Ἠγήμονος*, another popular orator, a hireling of Philip. *ἀποδεκτῶν*, see Smith's *Dict. Antiq.* 103 a, for the functions of these officers.

27. *ἦρχεν*... observe the imperfect tenses in this sentence.

θαργηλιῶνος... "on the 29th day of the month Thargelion." The Greek months were divided into periods (three decades) according to the increase and decrease of the moon: from the 1st to the 10th (*ἱσταμένου μηνός*), from the 10th to the 20th (*ἐπὶ δέκα* or *μεσοῦντος*), from the 20th to the 29th or 30th (*φθίνοντος*, *πανομένου*, &c.): during the last decade it was more usual to count backwards from the last day of the month." See Smith's *Dict. Antiq.* 223 b.

28. *ἀντιδιαπλέκει*, "he makes this tortuous reply."

30. *αἱ τριττύες*, a third of the *φυλή*, "ratione δημοσίων χρημάτων et eorum, quæ præstanda erant nummis, ut ex nostro loco patet et ex Demosthene *περὶ συμμοριῶν*, p. 184." Bremi.

32—35. Ctesiphon, in proposing to crown Demosthenes in the theatre, has been guilty of a further violation of the law which commands that crowns be conferred either in the Senate-house or in the Pnyx.

32. *τοίνυν* in Att. often used to resume or continue a speech = "further," "moreover."

33. *σεμνύεσθαι* (*σεμνός* being used both in a good and a bad sense) = to "assume airs," "magnify himself in the presence of strangers." *ἀλλ' ἀγαπᾶν*... "but be content to be honoured in the city itself by the people, and not try to make

a profit by the decrees." *ἐργολάβος* = Lat. conductor, redemptor, "a contractor;" *ἐργολαβεῖν* is found in Xen. *Mem.* III. i. 2, with *ἀνδριάντας*, "statuas conducere faciendas." Hence it means generally, "to do or think for lucre," "seek personal advantage."

34. *κελεύει*... "The lawgiver requires, that in the presence of the people, in the Pnyx, in a full assembly shall proclamation be made." See Smith's *Dict. Antiq.* 440 b. The Pnyx, or place of assembly of the Athenian people, formed part of the surface of a low rocky hill, at the distance of a quarter of a mile from the centre of the Areiopagus hill. It may be described as an area formed by a semicircle (very nearly), the radius of which varies from about 60 to 80 yards, containing about 12,000 square yards. In the middle point of the wall of rock, which forms the chord of this semicircle, was the celebrated Bema (*βῆμα*) or pulpit, often called "the stone" (*ὁ λίθος*), commanding a view of the Propylæa, and the other magnificent edifices of the Acropolis: from it the orators addressed the multitude in the semicircular area before them. The Pnyx appears to have been under the special protection of Zeus. See Art. "Athenæ" in Smith's *Dict. Geog.*

35—49. It will be pleaded that there is another law allowing crowns to be bestowed in the theatre; but this plea too is inadmissible.

36. *τὸν Διονυσιακὸν νόμον*. A fragment of this law is given by Demosthenes in his reply, Ch. 120. "Whensoever any of the townships bestow crowns, proclamations thereof shall be made by them in their several townships, unless where any are crowned by the people of Athens or the Council; and it shall be lawful for these to be proclaimed in the theatre at the Dionysian festival." "It seems doubtful," says Thirlwall (*Hist. Greece*, VII. 135), "whether the law on which the prosecution rested had not been modified by another, which declared, that proclamation might be made, as Ctesiphon proposed, if the people should so decree; though Æschines specially contended, that this exception was only meant to relate to crowns bestowed on citizens, not by the people, but by foreign states."

37. *διατελῶ σπουδάζων*, a participle is often added to this verb, and then it bears the meaning of *continuing* so and so. Thus we have *διατελεῖν καθεύδων, πρόθυμος ὢν, ἀχίτων, ἐλεύθερος*. Here it means, "which I continually aim at, or strive after, throughout the whole of my accusation."

38. *μήτε προβαλήτε*. "Μή is used in all those dependent sentences which are virtually or formally hypothetical, and therefore in all expressions of a wish." A familiar instance of

the difference between οὐ and μή with an optative occurs in Soph. Antig. 676:

ἐγὼ δ' ὄπωρος σὺ μὴ λέγεις ὀρθῶς τάδε
οὐτ' ἄν δυναίμην μήτ' ἐπισταίμην λέγειν.

"I neither could be able, nor may I know how to say, in what way you are not right in what you say." See Don. Gr. Gram. 553. ἀναγγεγραπται. "Id est, κείται, ἔστω: verbum proprium de legislatione." Bremi.

39. σάνισω... πρόσθεν τῶν ἐπωνύμων, "it requires that they inscribe them on tablets, and hang them up to public view before the statues of the Eponymi," or tutelary heroes after whom the Attic φυλαί had their names. See Smith's Dict. Antiq. 470 b. They stood in the Ceramicus near the Tholos. σάνισω, "wooden tablets covered with gypsum on which were all public notices, affecting the introduction, revision, &c. of the laws, &c."

νομοθέταις. Bekker and Bremi read νομοθέτας. Baiter and Sauppe, as in text, νομοθέταις. If we retain the former, the sense appears to be, "having inscribed on the notice 'Nomothetæ;'" if the latter, "having inscribed on the notice 'for the Nomothetæ.'" "Nullo sensu H. Wolfius vertit *in scriptis legumlatoribus*." Bremi. Cf. Dem. Fals. Leg. 185. τὸν δ' ἐπ... "And that the President of the proedri put the question (about the laws) to the people for a show of hands, and that they (the people) annul some, and retain in force others."

40. ἦτοι...ἦ. "H, 'either, or,' and that too either in the disjunctive sentence like *vel*, or the interrogative like *an*, is sometimes coupled with *τοι*, as in Thuc. II. 40." Don. Gr. Gram. p. 569. δὴ πον, "of course."

41. γιγνομένων γάρ... This is an unusual expression. The sense seems to be, "During the exhibition of the city-tragedies (i. e. those exhibited at the Διονύσια τὰ ἐν ἄστει) it was customary with certain persons to make public proclamation, without the assent of the people." ὑποκηρυξάμενοι διὰ κήρυκος ἀφέντες: ἐβόα γὰρ ὁ κήρυξ· ὁ δὲ ἴνα τὸν δεῖνα ἠλευθέρωσεν, quoted by Bremi.

42. καταθέμενοι, this verb is often used in the mid. voice with χάρις in the sense of "laying up for oneself a large store of gratitude," "deserving well of," "præclare meriti de Republica, multis officiis id consecuti."

44. ἡ ἀτιμον, "on pain of the herald being degraded," punished with ἀτιμία, Lat. *capite imminutus*, *ærarius*.

45. ὅταν, it will be observed, connects itself with ἀποδείξω...ἀπέλη...προσαπέλη. ἐρανίζων, from ἐρανος, "a subscription, or contribution," Lat. *symbola*, means "to ask for contributions, or subscriptions," "to beg." Observe always the distinction between κτᾶσθαι here="to acquire, obtain," and κεκτῆ-

σθαι, "to retain," "possess," as *infra*, § 47, ἀλλ' ἐξεστι κεκτῆσθαι. *προσαπίπη δέ,...* "Since it furthermore (*πρός*) enacts in the law that no proclamation be made by any other, except, or besides ('ἀπούσης *si desit senatus*, i. e. *si excipiatur senatus*, *præter senatum*: hæc significatio ex primaria verbi notione sponte enascitur,' *Bremi*) the senate, the people, and the members of the individual's own tribe or borough."

46. *ἱερὸν εἶναι...* "The law takes from the person crowned, and ordains its dedication to Athena." *τίς ἂν τολμήσειε...* "Which of you would venture to charge the people of Athens with such illiberality? For I am sure no city, nay, no private person, no not even one, would be so mean, as to present any one with a crown, at the same time proclaim it, then deprive him of it, and finally consecrate it." *μὴ γὰρ ὅτι.* There must be an *ellipsis* here: *μὴ ὑπολαμβάνετε, ὅτι ἂν γένοιτο πόλις.* *Bremi*.

47. *μείζω... ὑμῶν...* "that more gratitude is due to you than to the donors of the crown."

48. *προσγέγραπται...* "That a clause is annexed (*πρός*) to the law which makes it lawful to confer a crown." *τὸ γάρ...* "For respecting the meaning of the expression, 'and no where else,' you may argue all day long, if you like, for you will never prove that your motion is in accordance with law."

Here ends the argument on the second count in the indictment—"The illegality to proclaim the crown in the theatre."

49. *Æschines* now enters on the third count, "The illegality of the decree of *Ctesiphon*, on account of its false statement of the merits of *Demosthenes*."

50. *οἱ κατὰ Δημοσθένους ἔπαινοι.* This is rather an uncommon use of *κατὰ*. *κατὰ* cum genitivo = *de* vel potius *deorsum a* in loco, rarius *de* vel *super* (i. e. *περὶ*) in re. *Wordsworth's Gr. Gram.* p. 202: we have, however, *τὸ καθ' ὑμῶν ἐγκώμιον*, "the eulogium upon you." (*Don. Gr. Gram.* p. 512.) *Comp.* also *ταῦτα κατὰ πάντων Περσῶν ἔχομεν λέγειν.* *Xen. Cyr.* i. ii. 16; *Dem. de Cor.* 215. *τρία ἔδειξαν ἐγκώμια Θηβαῖοι καθ' ὑμῶν κάλλιστα*, "The Thebans passed upon you before all men three of the most noble commendations." See also *infra*, § 59. *ἅπαντες γάρ,* "for the laws, one and all, distinctly forbid." *τῷ ἀπολ.,* "the defendant."

51. *Æschines* first touches on the private life of *Demosthenes* (51—54). But though affording many subjects for animadversion, he quickly passes it by. *ταῦτα*, i. e. what follows: *τὴν κ. τ. φ. γραφήν*, "about this indictment for assault nothing is known. Such causes were tried before the *Areiopagus*, and

required that purpose or forethought (*προνόλα*) should be proved." Cephisodotus was an Athenian general sent out with a squadron to the Hellespont, 359 B. C., for the purpose of re-annexing the Chersonesus to the Athenian dominion. He was charged with sacrificing the Athenian interests to Charidemus, of Eubœa, and brought to trial. Demosthenes appears to have sailed with the squadron, and to have accompanied the general in the flagship which he had equipped as trierarch.

52. οὐκ ᾤκνησε. "He was not ashamed, when an indictment had been laid against him (Cephisodotus), and he was on his trial on a capital charge, to come forward as his accuser." *περὶ Μειδίας*, Meidias, an Athenian of wealth and influence, was a violent enemy of Demosthenes, and annoyed him in every possible way; he finally struck him with his fist (*κονδύλους*), as he was discharging the duties of Choragus, during the celebration of the greater Dionysia. Demosthenes prosecuted him for impiety, and obtained a preliminary decision of the people (*καταχειροτονίαν*) in his favour, but afterwards dropped the accusation (*ἀπέδοτο*) in consequence of his receiving the sum of 30 minæ.

ἀπέδοτο, "took a bribe to drop the accusation," "compromised it." *καταχειροτονία*. See Smith's *Dict. Antiq.* 271 a.

53. ὑπερβήσεται, "these adventures, however, and others of a similar nature, I intend to pass over." Comp. *τὰ πράγματα ὑπερβήσεται*, Dem. in *Phil.* i. 44. *καταχαριζόμενος*, "nor declining the contest out of courtesy to any one."

54. The public life of Demosthenes now occupies the orator's attention. He adopts the fourfold division of it which Demosthenes has proposed.

ὁ λόγος, "the opportunity of replying." Of the four periods, the *first* extends from the capture of Amphipolis by Philip, B.C. 358, to the peace of Philocrates, B.C. 346. The *second*, till the conclusion of this peace, B.C. 346—340. The *third*, from B.C. 340 to the battle of Chæroneia, B.C. 338. The *fourth*, (*τὸν νῦν παρόντα καιρὸν*) B.C. 330. Demosthenes, in his reply, does not allude to the earlier periods of his political life, it is to the third he directs his chief attention.

55. ἐγκαλύπτωμαι, "if I hide my face and try to run away." Comp. Plat. *Phæd.* 117 c. *ισχυρίζεται*, "de pertinace dicitur, qui superbe et importune, non argumentorum pondere, sed sua unius auctoritate nixus, aliquid ita esse asseverat, ut ipse pronuntiet, et mendacia dicere eos, qui aliquid aliud affirmant." See Thuc. vii. 49. Bremi.

57. ἐπανάγω, "I take myself back, I return to, the peace."

58. εἴ τιμες... See Grote's *Greece*, xi. p. 544, note 2. "After the capture of Olynthus, the Athenians sent forth envoys throughout a large portion of Greece, urging the various cities to unite with them either in conjoint war against Philip, or in conjoint peace to obtain some mutual guarantee against his further encroachments." *Ibid.* p. 538. Æschines strenuously upheld the mission, and was himself named as one of the envoys into Peloponnesus.

δωροδοκίας, "a charge," says Mr Grote, "utterly futile and incredible, refuted by the whole conduct of Demosthenes, both before and after." xi. 544, note.

59. ἀπιστότερος, "somewhat incredible." ἐκείνωσ, "Give the sequel of my discourse such (ἐκείνωσ, referring to what follows) a hearing, as we are wont to do when we sit down after a long interval to settle our accounts concerning moneys expended." See how Demosthenes deals with this illustration, *De Cor.* 227. αἰρηῆ, "which the account itself demonstrates," "establishes," or "proves."

60. ἐκ τῶν ἑ. χρόνων, this is to be connected with ἔχοντες τὴν δόξαν, "impressed with the idea derived from former times." ἀπογνώτω... καταγνώτω, "Judicandi verba, quæ cum ἀπό composita sunt, significationem habent absolventi, quæ cum κατὰ condemnationi." Bremi. τῆς ἐξ ἀρχῆς εἰρήνης, "the original peace."

61. Κερσοβλέπτην, son of Cotys, King of Thrace: on the death of his father he inherited the kingdom in conjunction with his brothers; as an ally of Athens he was constantly involved in war with Philip, by whom he was finally overcome, and made tributary, B.C. 343.

62. Ἐγραψε Φιλοκράτης, this was on the return of Æschines and Phrynon from the camp of Philip, B. C. 348. Grote, xi. 514. τοῦτο τὸ ψήφισμα, "this decree was impeached as an illegal proposition." Θεμ. ἀρχων, in apposition with χρόνος. οὔτε λαχών, "having obtained the place neither as principal nor substitute." In choosing public officers substitutes were chosen to supply the place of the principal in case of death or rejection, somewhat like the Sagens or deputy high-priests among the Jews. ἀλλ' ἐκ παρασκευῆς, "but having purchased it by intrigue." Comp. ἐκ παρασκευῆς καθεζόμενοι, above, 3.

63. δέκα πρέσβεις. Amongst these were Philocrates, Demosthenes, Ctesiphon, and Phrynon. Grote, xi. 527. Demosthenes, being the youngest, spoke last in the audience granted by Philip, and, "becoming terrified and confused, utterly broke down, forgot his prepared speech, and was obliged to stop short, in spite of courteous encouragements from Philip." *Ibid.* 530. ταῦτα τοῖς ἄλλοις, this is very different from the account Æschines

gives, *Fals. Leg.* 34, 35, where he declares that the language of Demosthenes was "censorious and even insulting towards his colleagues." τῇ πρεσβείᾳ σπένδεται, "procures pledges of safe conduct for the envoys."

64. ἐκ μεταβολῆς, "on a revolution of circumstances." "Negotiations were entered into, not with the rest of the envoys, who afterwards, when circumstances were altered (i. e. after the second embassy) were grossly slandered and traduced by Demosthenes."

65. ψηφιῖσθε, the change of construction here will be observed. Conjunctives had been used before after ὅπως μή, they are now replaced by a future.

εἴ τινες προσέχουσιν, "if there were any who were yet attached to your community." See *Dem. Olynth.* ii. 13; *Philip.* i. 6. "The Athenians formed the rallying point for all the democratical states." παρηγγέλλετο, at the moment the envoys were leaving Pella, Philip was at the point of heading an expedition against Cersobleptes. Grote, xi. 535.

66. ἐξωνούμενος, "in purchasing for himself these advantages he (Philip) was not to blame." "The decree of peace and alliance was all to the advantage of Philip. He was in the superior position, and it sanctioned his retention of all his conquests." Grote.

67. ὅτ' ἦν τῷ Ἀσκληπιῷ ἡ θυσία. On this day no public business was ever transacted, it was introductory to the Dionysia (ὁ προαγών). Compare ἡ παρασκευή amongst the Jews. προκαταλαμβάνων, "paving the way for the meeting of the Ecclesia for the envoys even before their actual arrival, and curtailing your favourable opportunities."

68. οἱ δὲ ὑμέτεροι ἀπεδήμουν, "but yours were far away." This is denied by Demosthenes, 23. He declares that no "such embassy was sent out, while the peace was negotiating, and in this he seems to speak the truth." Whiston.

69. λασόμενοι="with a view to remedy," future participle denoting purpose.

71. προκαταλαμβάνων. Yet in *Fals. Leg.* p. 36, Æschines avers, "that to speak on the second assembly-day was impossible, since that day was exclusively consecrated to putting questions and voting, so that no oratory was allowed." Grote, xi. 543.

72. ἀγδιαν, wherein this consisted it is not easy to see. Ἀντίπατρον... The Macedonian envoys, Antipater and Parmenio, were now in Athens, and present in the assembly. προβιασαμέ-

νου... "Demosthenes having first overborne everybody with his harangue."

73. ἔκτη... "The 24th day of Elaphebolion." ἀπαρρῆν, used absolutely, = "before Demosthenes departed on his second embassy."

74. λανθάνει... "For Philocrates clandestinely inserted a clause in the decree by the side (παρά) of the other provisions:" "Facile ex verbis μετὰ τῶν ἄλλων γραμμάτων suppletur γράμματι, ad quod refertur ἐν ᾧ γέγραπται." Bremi. τοὺς συνέδρους, "the select commissioners of the confederates."

ἐξέκλεισε. "It seems clear, first, that the envoy from Cersobleptes, not having a seat in the confederate synod, but presenting himself and claiming to be sworn as an ally of Athens, found his claim disputed; secondly, that upon this dispute arising, the question was submitted to the vote of the public assembly, who decided that Cersobleptes was an ally, and should be admitted to take the oath as such." Grote, xi. 550.

75. καὶ οὐ συµμεταπίπτει, "and is not apt to change sides with those who are perpetually shifting in the administration." "αὐτομολεῖν, propriè dicuntur milites, qui ad hostes transfugiunt. In re civili facile transfertur ad eos, qui alio tempore alias partes secuti, modo in perniciem patriæ apertè agunt, modo in ejus salutem agere se simulant." Bremi.

76. πρεσβείαν εἰς προεδρίαν. When foreign ambassadors visited Athens, "it was usual for a seat of honour, προεδρία, to be appropriated to them by a resolution of the senate, which in this case Demosthenes proposed as an act of ordinary courtesy towards the Macedonian envoys." Whiston in Dem. de Cor. 234. The Macedonian envoys were Antipater, Parmenio, and Eutyclus.

77. τὸ μέγεθος, "in extent." "This egregious flatterer no sooner gained intelligence through his spies (i. e. at the court of Philip) who accompanied Charidemus," the envoy in Macedonia, at the time of Philip's death, B.C. 336. οὗς μεθ' ἡμέραν, "who, he declared, (though in the daytime he affronted them by his perjuries), were yet wont to converse with him by night, and to reveal future events."

The period of mourning appears to have lasted about thirty days: during which it was usual studiously to avoid everything betokening joy and happiness: the usual dress was laid aside, and even the hair was cut off. The mourning-dress was generally black. See Bekker's *Charicles*, p. 295. καὶ παρενόμει, "and violated every law of propriety."

78. οὐ γὰρ τὸν τρόπον... τόπον. The Paronomasia is obvious. The well-known line of Horace, *Epist.* i. ii. 27, "Cœlum, non animum mutant, qui trans mare currunt," will at once occur to the reader.

79—106. Æschines now proceeds to treat of the second period of Demosthenes' life, B.C. 346—340. καὶ τί ποτε... "And what is the reason that, while Philocrates has been arraigned by a summary process for the same political measures as Demosthenes and banished, the latter," &c.

80. παραδόξως. "For all their splendid anticipations of anti-Theban policy from Philip had hitherto been believed and welcomed by the people on the positive assurances of Philocrates and Æschines." Grote, xi. 584. Θηβαίους δέ... "And made the Thebans, as it then seemed to you, far stronger than the conjuncture demanded, or was consistent with your interest." ἐσκευαγωγήσατε, "Cuncta, quæ moveri poterant, in urbem transvexistis." Bremi. The Athenians, under the pressure of surprise, sorrow, and terror, passed these votes:—"To put the Peiræus, as well as the fortresses throughout Attica, in immediate defence. To bring within these walls for safety all the women and children, and all the moveable property, now spread abroad in Attica. To celebrate the approaching festival of the Heracleia, not in the country, as was usual, but in the interior of Athens." Grote, xi. 585.

82. οἱ τῇ τῆς πόλεως... "those who were ever opposing the city's tranquillity," i.e. "the war-party." τὸν μόνον... "crying him up as the only uncorrupted patriot in the city." ἐνεδίδου... just as παρεκάλουν, before, imperfects of repeated action. τὰ ὀνόματα, "Some of these places, however, are mentioned by Herodotus, vii. 59, 108, and their position on the sea-coast of Thrace made the acquisition of them very important to Philip for the prosecution of his designs in that quarter." Whiston in *Dem. de Cor.* 234.

83. εἰ δὲ ἐπιτρέπεω... "If he (Philip) was willing to leave the arbitration of our differences to some impartial city, and friendly alike to both, he declared that there could be no impartial arbiter between us and Philip. The latter wanted to give us Halonnesus (an island near Sciathos); but Demosthenes dissuaded us from receiving it, if he 'gives' it, instead of 'giving it back,' quarrelling about syllables." On this dispute about Halonnesus, see Grote, xi. 618, 619. τὴν συμφορὰν, the catastrophe at Chæroneia.

85. Ἀθηναίους εἶναι... "Has the assurance to propose that he may be admitted into the privilege of Athenian citizenship." ἐν πέντε ἡμέραις. This took place B. C. 358. The military and

naval forces of Athens were sent forth on this occasion with a celerity seldom paralleled. The costly office of trierarch was defrayed by volunteers. In thirty days the Thebans were so completely worsted, as to be forced to evacuate Eubœa under capitulation. See Grote, xi. 308, 309.

86. Πλουτάρχῳ, "an Eretrian who, with a certain number of soldiers at his disposal, but opposed by enemies yet more powerful, professed to represent Athenian interests in Eretria," where now (B.C. 349) hostilities, fomented by Philip, had broken out. τοὺς μ. π. χ. ἀλλ' οὖν, "In the first instance, 'it is true,' or, 'at any rate.'"

87. τὸ στρατόπεδον τὸ τῆς πόλεως. The force was commanded by Phocion. The Macedonian aid called in by Callias came probably from Philip's commanders in the neighbouring Pagasæan gulf. μὴ νικήσασι, "unless they obtained a victory." ὄνυι, "who now (since his admission into Athenian citizenship) salutes and smiles on all."

88. "Phocion and the infantry were in the greatest danger. The enemy, attacking vigorously, were plucking up the palisade, and on the point of forcing his camp. But his measures were so well taken, and his hoplites behaved with so much intrepidity and steadiness in this trying emergency, that he repelled the assailants with loss, and gained a complete victory." Grote, xi. 477. διελύσασθε, "came to an amicable arrangement with them."

89. πάλιν ἦκε, lit. "went borne along to his own natural bent," i. e. "returned headlong to his old practices." τῷ λόγῳ... ἔργῳ, "as he pretended," "in reality." ἐξάιρετον, "with a view of raising himself to the supreme power, and making himself absolute."

90. ὑπέβαλλον... "He offered his service to the Thebans." πλείους τροπὰς. The Euripus is divided into two channels by a rock in the middle of the strait. The channel between this rock and Chalcis is about seven or eight feet in depth. It is subject to extraordinary tides, frequently mentioned by the ancient writers. Some said that they changed seven times in the day, and seven times in the night. Livy, however, states there is no regularity in the change, but that the flux and reflux, which he ascribes to the sudden squalls of wind from the mountains, are constantly varied. See Liv. xxviii. 6; Cic. *de Nat. Deor.* iii. 10; Smith's *Dict. Geog.* 599 a. Εὐριπος ἄνθρωπος was a proverb for an inconstant man. Plat. *Phædon*, 90 c. Bremi. ἀπορῶν δ'... "Formula, qua quis significatur summis premi angustiis, nec ullam salutem undecunque sperare posse." Bremi.

91. *δολιχοδρομήσαντα*, "the runner in the long race." *δολιχος*, the long course, was opposed to the *στάδιον*.

συνεδρεύειν. "On the proposition of Callias, supported by Demosthenes, the attendance and tribute from the deputies of the Euboic cities to the synod at Athens, were renounced; and in place of it was constituted an Euboic synod, sitting at Chalcis; independent of, yet allied with, Athens." Grote, xi. 626. The allegations of Æschines about the intrigues between Demosthenes and Callias cannot be reconciled with what we know of the history at the time.

93. *προσβιβδζων*, "blandis et speciosis verbis ad sententiam suam perducens," Bremi; "persuading you by his rhetoric that it was the duty of the state, first, to render assistance to such of the Greeks as from time to time required it, and subsequently to make alliances after services rendered."

94. *᾽Ωρεοῦ*. Oreus was a town in the N.W. of Eubœa. One of the peculiar duties of allies was representation at Athens and taxation; from these Oreus and Eretria were released.

95. Callias "also employed himself," says Grote, "during the autumn and winter of 341—340, B.C. in travelling as missionary throughout Peloponnesus, to organise a confederacy against Philip." xi. 627.

96. *ἔφη δὲ καί*. "He asserted, moreover, that they were concerting other measures secretly." *τὸ ἀπόρρητον* = "a state-secret."

97. *σεμνῶς πάνυ*, "Thereupon Demosthenes came forward with a solemn, majestic, air." *εἰς ἑκατόν*... "that the contribution was sufficient to equip." *τὰς πολιτικὰς δ.* the forces from the cities in opposition to those whom the *σύνταγμα* would equip.

99. *ἄνθρωπος* (contemptuous), "manages this matter not like others, but in a manner peculiar to himself."

100. *κλέμματος*. "*κλέπτειν* et quæ inde derivantur sæpe dicuntur de *furtivâ fraude et callidis mendaciis*." Bremi. *ἀπαγαγόν*... "having drawn off your attention a long way from his intended fraud." *συστρέψας*, i. e. *ἑαυτόν*. "*συστρέψασθαι* quod proprie dicitur de serpentibus, qui se contrahunt dorso incurvato, ut impetus fiat vehementior saltusque perniciosior." Bremi.

101. *ἄψαι*, 1 aor. mid. "lay hold upon," "put your finger on the fraud which this wicked and impious man clandestinely practised upon you."

103. *Κλειτάρχου*, the successor of Plutarchus as king of Eretria, a creature of Philip. *δι' ὃ*, a far preferable reading to the *διό* of other editions: "owing to which (talent), in fact, he was detected, because the Oreans are governed by a democracy, and transact everything by public decrees."

104. *ἐλαχίστου*, "there was no use in a bit of metal." *εἰσπράττειν* ["preferendum fortasse *εἰσέπραττεν*, quod habent Bern. margo Steph. et tres Bekkeri ejusdem familiæ cod." Bremi.] The word is technically applied to "getting in debts and taxes," *τινα* from a person, Dem. 704. 7. *ὑπέθεσαν*, "pledged, or mortgaged to him for the talent their public revenues." *καὶ τόκον*... "and paid Demosthenes as interest for the bribe a drachma per month on each mina." Twelve per cent. per annum, a most extravagant and incredible amount, sed eo tempore parvum censebatur, quemadmodum hodie in orientali plagâ. Bremi.

105. *ἐνταῦθα*. Æschines passes now [Sects. 106—158] to the third period of Demosthenes' political life, i.e. from B.C. 340—B.C. 338, the year of the disastrous battle of Chæroneia.

107. *τὸ Κιρραῖον*... Cirrha, a flourishing sea-port, situated near the mouth of the river Pleistus, was originally the port of Delphi, and of Crissa, a town inland S. W. of Delphi. In consequence of the alleged extortions of the Cirrhæans upon the innumerable pilgrims frequenting the Delphic oracle, war was declared against them by the Amphictyons B.C. 595, and the rich Cirrhæan plain was declared sacred to the Delphian god, and therefore forbidden to be cultivated. *οἱ ἄλλοι Ἀμφικτύονες*, at the instigation according to Plutarch (*Vit. Solonis*) of Solon the Athenian, which Æschines also affirms.

108. *ἐπὶ πάσῃ ἀεργία*, "to utter desolation." "The entire space between the temple and the sea now became sacred property of the god; i. e. incapable of being tilled, planted, or occupied in any permanent way, by men, and devoted only to spontaneous herbage with pasturing animals." Grote, xi. 647. Compare the curse on Jericho, Josh. vi. 26.

110. *προστροπήν*. Comp. Æsch. *Eum.* 718. *φησί*, i. e. ἡ *ἀρά*, "these are its express words."

113. *οἱ Λοκροὶ οἱ Ἄμ*... the western neighbours of Delphi. At what period this took place cannot be determined. "So much, however, we make out—not merely from Demosthenes, but even from Æschines—that in their time it was an ancient and established occupation—not a recent intrusion or novelty." Grote, xi. 648.

114. *πυλαγοράς*. The Amphictyonic Council itself was composed of two classes of representatives, one called Pylagoræ, the other Hieromnemones. Of the former ("vice-legates," as Grote calls them) three were annually elected at Athens to act with one Hieromnemon appointed by lot. *ἐφ' ᾧ*... "on the condition that he would support at Athens the cause of the Amphissæans in every possible way." *ἔθεν μάλλον*... "whence it has been his fate even more than before, if he have any transactions with an individual either high or low, or a democratic state, to involve each one of them in the most desperate misfortunes."

115. *σκέψασθε*... "Mark now the hand of Providence and fortune, how it controlled the impiety of the Amphissæans." *ιερομνήμονος*, "Commissioner for religious purposes," Whiston; "minister of public religion." This office appears to have been "more permanent than that of the Pylagoræ, and to have been more immediately connected with the administration of the temple at Delphi, and religious purposes generally." Whiston *Dem. de Cor.* 149. *πυρέττειν*, "fell sick of a fever." The same word, it will be remembered, is applied to "Peter's wife's mother." St Matt. viii. 14; St Mark i. 30.

116. *ὑποπεπτωκότες*... "who at that time were cringing with the meanest servility to the Thebans, were intending to introduce a decree." *εἰσέφερον*, impf. For the reply of Demosthenes on this point, see *de Cor.* 149. No formal proceedings appear to have been taken, a resolution only was proposed by the Amphissæans. *χρυσᾶς ἀσπίδας*. These shields would seem to have been dedicated as an offering out of the spoils taken at the battle of Plataea—a century and a half before. Such, at any rate, is the opinion of Mr Grote, who further supposes that these shields had recently been set up afresh, and regilt, in a new cell or chapel, without the full customary forms of prayer or solemnities (*ἐξαράσασθαι*), and that the inscription which now stood forth brightly and conspicuously in consequence of the fresh gilding, revived recollections by no means pleasing to the Thebans, and to the Amphissian Locrians as friends of Thebes. See Grote, xi. 651.

117. *μεθεστηκότων*="having retired." *ἴσως δὲ καὶ*, "perhaps even under the influence of some misguiding divine impulse." Grote. *ἀρχήν* goes with *οὐδέ*="at all," omnino.

118. *ὁ Κρωβύλος ἐκεῖνος*, "that fellow with the topknot" = Hegesippus, one of Demosthenes' political friends, and his companion in the missionary journey to the Peloponnesus, v. c. 343. For *κρωβύλος*, see Thuc. i. 6. *καὶ ἐστηκώς*... "and from the very place where I stood I began to point it out to the Am-

phictyons." *καὶ κεραμεῖα*... "and buildings erected on it for farming and pottery." Grote.

120. *ἀφοσιῶ*... "I stand prepared to clear my own city of her obligations to the gods." Grote. *ἐνήρκται*... "the basket-procession is already begun." See Smith's *Dict. Antiq.* 237. The whole of this graphic account affords a vivid commentary on the words of one who afterwards visited Athens, and spoke of its inhabitants as *κατὰ πάντα δεισιδαιμονοστέρους*. Acts xvii. 22.

122. *Δελφῶν ὄσοι*... "let all Delphians of eighteen years old and upwards (lit. who have been youths for two years), whether bond or free, muster at break of day with spades and shovels at the place called the Thysteum," the "sacrificing-place."

124. *Κόττυφος*, the President, as it would seem, of the Amphictyonic Council. *ἐκκλησίαν*, "convoked a full Amphictyonic Assembly."

125. *ὑπὲρ τοῦ μεσ...* "in consideration of the fee deposited in his hands by the Amphisæans." Alluding to the charge brought against Demosthenes, *supra* 104.

126. *ἐπαναστάσης*... "at the rising of the Assembly." *τοὺς ἀεὶ πυλαγοροῦντας*, "who from time to time serve the office." A change, as Grote remarks, had evidently come over Athenian feeling; there is nothing to confirm the insinuations of Æschines respecting the crafty manœuvres he attributes to his rival. "The occupation of Cirrha as a harbour was a convenience to all Greeks, and most of all to the temple itself."

127. *τὸ γὰρ ἀεὶ*... "for it is this constant habit of speaking smooth things which has brought the state into its present disastrous condition." *οὕτωςί*, "Hoc vocabulum sæpe ex contextu definitur imprimis in malam partem. Hic significat οὕτω κακῶς." Bremi.

128. *μὴδς πόλεως*, "no legates attended from Athens, nor any from Thebes; a fact remarkable, as evincing an incipient tendency towards concurrence, such as had never existed before, between these two important cities." Grote, xi. 663. *αἱ συμφοραί*. After the death of Philip, Thebes made an attempt to recover her liberty, but was taken by Alexander, B.C. 335, and entirely destroyed. The temples only and the house of the poet Pindar were spared. 6000 inhabitants were slain, and 30,000 sold as slaves.

129. *παρελθόντες*="having got the better." *καὶ μάλα μετρίως*="with the greatest possible levity." *δι' εὐσέβειαν*="for conscience' sake," that they might not be involved in the

sacrilegious proceedings of the rest. *κατέλθοντας*, "who had been recalled by the Amphictyons." *πολλῷ χρόνῳ*, "Oratio hyperbolica eo oratoris consilio nata, ut ne ipse videretur Philippum in Græciam vocare voluisse." Bremi.

130. *μόνον οὐκ*="almost," *tantum non*. *ἡ τῶν μυστῶν τελευτή*, "the death of the initiated," who, according to the Scholiast, were devoured by a sea-monster on descending into the sea to perform the customary ablutions. *ἀπαίδευτος*... "unmannerly fellow that he is, and over-officious, and puffed up with the authority entrusted to him by you."

131. *οὐ τὸ τελευταῖον*... "And, to complete all, did he not, though the sacrifices were inauspicious and ill-omened?" Lat. *inauspicata*.

πρώην, "lately." *ἀπετόλμησε, ἀπό intensive*, "had he not the brazen-faced assurance to assert?" *ἀλιτήριε*, "thou common plague," or "evil genius" of Hellas.

132. *εἰς παραδοξολογίαν*, "but we are born to be a marvel to all that shall come after us." *ὁ τὸν Ἄθω διορύξας*. Compare the well-known lines of Juvenal, *Sat.* x. 173.

"Creditor olim
Velificatus Athos, et quidquid Græcia mendax
Audet in historiâ."

περὶ τῆς τοῦ σώματος. Alexander's expedition, it will be borne in mind, was now (B.C. 330) going on. The battles of Granicus B.C. 334 and Arbela B.C. 331 had already been fought.

133. *μεθ' ἡμέραν μίαν*="in the course of a single day." *εἰ καὶ δικαίως*="Grant that their misfortunes were deserved, because they did not righteously consult the common interest, yet must it not be conceived that they seem to have brought upon themselves their judicial blindness and infatuation not by human causes, but by the immediate will of heaven?" *προσαψάμενοι*="though they only meddled with these concerns in the beginning." *νῦν ὀμηρεύσονται*... "at this moment are intending to become hostages, and to make a display of their reduced condition, and to send envoys to Alexander, prepared to submit in the name of themselves and their state to whatever he may deem fit."

135. *πολλάκι δὴ*... Hesiod, *Op. et Dies*, 245—250.

136. *περιελόντες*="divest these lines of the poet of the metre." Comp. Hor. *Sat.* i. iv. 56.

“His ego quæ nunc
Olim quæ scripsit Lucilius, eripias si
Tempora certa modosque.”

137. Φρυώνδας. A proverbial villain, Arist. *Thesm.* 862. Εὐρύβατος—of Ephesus, was sent by Croesus to hire mercenaries against Cyrus, instead of doing which he deserted to and gave him the money. “Hence ‘a deed of Eurybatus’ came to denote an act of treachery, and the name was applied to all cheats and tricksters.” Whiston. Dem. *de Cor.* 24; Eustathius ap. Hom. *Od.* T. 247.

Æschines now attacks the famous alliance which Demosthenes negotiated with Thebes when Philip had seized Elatæa, and had applied to Thebes for a passage into Attica. It was “a great diplomatic and oratorical triumph,” as Grote remarks, and doubtless he is entitled to all credit for it in spite of the carping comments of his rival.

140. Νίκαιαν. This important fortress, belonging to the Epicnemidian Locrians, commanded the pass of Thermopylæ. It was betrayed to Philip in the former Sacred War, B.C. 346, by Phalæcus the Thracian dynast. Since that time it had remained in the hands of the Thebans though with a Macedonian garrison. Philip now consigned it to the Thessalians, “who were thoroughly in his dependence.” See Grote, xi. 667. Ἐλάτρειαν, the key of Southern Greece, commanding the passes from Mount Ceta. On the alarm which the occupation of this place caused see the vivid account in Dem. *de Cor.* 169. πρὶν περὶ... an untenable assertion. See Grote, xi. 678.

141. μισοῦντος Θεβαλοῦς, Philip had *calculated* on the assistance of the Thebans; their alliance with Athens was a terrible disappointment, and his hatred of the Thebans proportionate.

142. ἀγαπᾶν = “to be contented,” as often before. τοῦτο δὲ προλαβὼν, “having made this reservation.” τοῖς ὀνόμασι κλέπτων, “deceiving them by the change of names,” the general name of “Bœotians” being inserted instead of Thebans. ὡς τοὺς... “as though the Bœotians who were really aggrieved were likely to be content with the combination of names introduced by Demosthenes, and not rather feel the highest resentment at their wrongs.”

146. διαδικασίαν = “declared he would bring forward a trial of merit for the rostrum against the prætorium.” By the process of διαδικασία suits were decided affecting claims to property, &c. between litigants. μισθοφορῶν, “he drew pay moreover for blank places in the mercenary contingent,” i.e. he took pay for

a certain number, and applied to his own purposes that which was meant for the absentees.

147. οὐ χωρὶς μὲν... "What else, but to fight separately with the city's forces?"

148. περὶ τῶν ὑπαρχόντων... "nor did he fail to see that (by coming to a battle) he must stake all the advantages he had acquired on the issue of one short day."

150. ἤν, ὡς ἔοικε, Φειδίας... "which, as it would seem, Phidias only made for Demosthenes to make gain, and swear by." Κλεοφῶντος... "turbulentus erat demagogus et similis Hyperbolo et Cleoni, quibuscum sæpe jungitur." Bremi.

151. καὶ γράψειν, "and declared that he would bring forward a decree (he who never dared to look the enemy straight in the face), that you should send envoys to Thebes, to demand of the Thebans a passage through their country against Philip."

152. τῶν ἀγαθῶν ἀνδρῶν = the brave heroes who fell at Chæroneia. τοῖς δραπέταις ποσί, this imputation is disproved "by the continued confidence and respect shewn to Demosthenes by the general body of his countrymen." See Grote, xi. 692.

154. τοὺς ὀρφανούς. This refers to the law of Solon, which enacted that the children of those who had fallen in war should be adopted by the state, and educated at the public expense.

155. καὶ γάρ. "For even supposing that he should recite all the words prescribed by the decree, yet, for all that, the disgrace involved in the real fact will not be concealed, but will seem to utter the very opposite of that announced by the voice of the herald."

156. μὴ τρόπαιον, "do not erect a trophy to proclaim your own disgrace (lit. 'over your own selves,' comp. triumphare de aliquo) in the theatre of Dionysus, nor convict the people of the Athenians of infatuation in the face of all the states of Hellas."

157. ἀλλ' ἐπειδή, "but although ye were not personally present, yet suffer your imaginations to picture to you their misfortunes." μεταμανθάνοντας, dediscentes, "unlearning, learning to forget that they once were free." συμπαρακολουθοῦσαν, "which ever dogs the footsteps of this man." Comp. St Luke i. 3.

158. αὐτοσχεδιάζῃ, "make experiments upon," "endanger."

159. Æschines now attacks the fourth period of Demosthenes' career: after the battle of Chæroneia to the present time,

B. C. 338—330, *τριήρη προσλαβών*, after the battle of Chæroneia resolutions were taken at Athens for an energetic defence, and envoys were sent to Trœzen, Epidaurus, Andros, Ceos, and other places, to solicit aid, and collect money; in one or other of which embassies Demosthenes served; the effort of Demarchus and Æschines to represent this as a cowardly desertion of his post is ineffectual and unjust. See Grote, xi. 695. *τῆς ἀπροσδοκῆτου σωτηρίας*, i. e. the favourable terms granted to the Athenians by Philip after the decisive battle.

160. *τεραπευόμενος*, *portenta locutus*, "playing the marvellous." See Ar. *Ran.* 834; *Eq.* 627. *ιερά...* "he caused statues to be erected ('Statuam coronatam cum arâ,' Bremi) in honour of Pausanias," the murderer of Philip, and involved the Senate in a charge of sacrificing thank-offerings for the good news, i. e. of Philip's death. *εὐαγγελίων* = (1) "a present made as a return for good news," Hom. *Od.* ξ'. 152, 166, (2) "a sacrifice offered in thanksgiving for the same," Arist. *Eq.* 647, (3) in later Greek, "the good news itself." *Μαργίτην*, a mock hero in a pseudo-Homeric fragment. *ἀπετόλμα...* "and actually dared to assert, that he would not stir a foot out of Macedonia, for he would be quite content, he declared, to play the philosopher (Aristotle, the founder of the Peripatetic School and the tutor of Alexander, is here alluded to) in Pella, and to inspect the entrails of victims," i. e. as a timid, superstitious person.

161. *ἤδη δ' ἐψηφισμένων...* Two months after the death of Philip, Alexander marched into Greece at the head of a formidable army: he was favourably received by the Thessalians, who passed a vote constituting him head of Greece in place of his father Philip. Grote, xii. 16. *πρεσβευτής...* Demades proposed an embassy expressing apology and full submission to Alexander while he was at Thebes. Demosthenes "accompanied the legation to Mount Cithæron, on the frontier, and then returned to Athens."

162. *οἱ Πάραλοι*. See Smith's *Dict. Antiq.* 865 a, *τὸν Ἀλέξανδρον...* "insinuates himself into Alexander's acquaintance," and associates himself with him, thus establishing according to Æschines a secret correspondence between Demosthenes and Alexander.

163. *βούλει σε θῶ...* "Would you have me suppose that you were afraid and gave way to your natural timidity?"

164. *ἦν ἀπειλημένος*, just previous to the battle of Issus, B. C. 333. *τὴν δὲ σὴν...* "when the city could not brook your pertness, and you went about with your letters dangling at your

fingers (i.e. letters from persons to Alexander which Demosthenes displayed in an ostentatious manner), and pointed at my face as one aghast and in utter despair, calling me a gilt-horned victim, and saying I was decked for sacrifice." The answer of the Oracle to Alexander when starting on his expedition was *ἔσπεπται μὲν ὁ ταῦρος, ἔχει τέλος, ἔστιν ὁ θύσων.*

165. The allusion here is to the rising of the Lacedæmonians (B.C. 330) while Alexander was engaged in the East, under Agis, which was put down by Antipater, and termed by Alexander in contempt *μουμαχία τις*, "the battle of the mice." Plutarch, *Agésilæus*, 15; Grote, XII. 381. *τῆς οἰκουμένης* = "the civilized world."

166. *ἀμπελουργοῦσι...* "certain fellows are pruning our city like vinedressers,—some have cropped off the tendrils of the people—the very sinews of affairs have been cut asunder—we are packed and matted up into a corner." *τινες...* "Hunc locum desperatissimum esse conclamant viri docti. Difficilem esse ejus interpretationem verum est, nec mirum, quum locutiones hæ tanquam portenta loquendi (*θαύματα*) afferantur. ...Sensus est: Non solum angustiâ loci premimur, verum etiam quasi acubus pungimur." Bremi.

167. *τὰ Λακωνικά*, i.e. the Laconian conspiracy and rebellion just mentioned. *σὺ γάρ...* "What, could you stir up so much as a village to revolt? Had you ever the courage to approach, I will not say a city, but even a house, where there was any danger? but if there be any pelf to be fingered, you will stick close, but not a manly action will you perform."

168. *δημοτικὸς*, "a man of democratic views."

170. *εἰ δὲ μῆ...* "but if not, a sound judgment must ever be preferred before fine speaking." *παρὰ τὰ δεινά...* "during, or in time of, perils."

171. *Γύλων ἦν...* "There lived once Gylon of the deme Cerameis." "Gylon would seem to have established himself and obtained great influence at *Κῆποι*, a town in the island of Taman, near to Phanagoria and almost opposite to Kertch, the ancient Panticapæum in the Crimea. The surrounding district on both sides the strait, forming the kingdom of Bosporus, was largely colonized by Asiatic Greeks." Whiston's *Introd. to Dem.* p. xiv.

172. *συνώκισσε...* "Gave one in marriage to somebody, I will not mention names, lest I should make many enemies." His

name was Demochares. *παριδών*, i.e. by taking in marriage a woman who was not a native-born Athenian. By the law "cautum est ne quis civis cum exterâ muliere matrimonium contraheret. Secus facientes millibus mulctabantur drachmis." Dem. c. *Nearam*, p. 1363.

173. *ἐκ τριηράρχου...* "from a trierarch he became a paid writer of speeches, having squandered his patrimony in a ridiculous fashion." *λογογράφος*, "a composer of discourses to be delivered by speakers in the public assembly or by litigants in the Dicastery; for which composition Demosthenes was paid, according to usual practice at Athens." Grote, xi. 381. Isæus was "distinguished as an advising counsel, and a writer of speeches (*λογογράφος*) in cases of disputed wills and successions, and Demosthenes was for several years his pupil." Whiston. *καὶ τοὺς λόγους*, i. e. he communicated to the other side the secrets of his own client. Cf. *Æsch. F. L.* 165. *τὸ βασιλικόν...* "Now however the king's gold has wiped out his debts." It is allowed that Demosthenes received gold from Persia, but it was to oppose Macedonian despotism.

175. *εἰς φύσεως...* "Some of you may be surprised that defects of nature should be liable to an action."

176. *τῶν περιρραντηρίων...* "Sunt cancelli, intra quos nemini ἀτιμῶ intrare licebat." Bremi. See Smith's *Dict. Antiq.* p. 441 b.

177—216. The orator now inveighs against the promiscuous and lavish employment of rewards at present prevailing, and other malpractices in the forms of judicial administration.

178. *καταπέπλυται*, "but now virtue itself has been washed out, diluted, forgotten."

179. *ἐπασκεῖν εἰς τὰ Ὀλύμπια*. Comp. 1 Cor. x. 25, *πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται*.

181. *οἱ ἀπὸ Φυλῆς*, i.e. Thrasybulus and his associates.

182. *ἀλλ' ἔγωγε...* "For my part, as I call all the gods to witness, I do not deem it fit to mention these great men in the same day with this savage."

183. *Στρυμόνι*. The allusion here is to the expedition of Cimon B.C. 476, in Thrace, and the capture of the city Eion on the Strymon. See Herod. vii. 107; Thuc. i. 98. *Ἑρμᾶς*. See Smith's *Dict. Antiq.* p. 602.

184. ἦν pro ἦσαν. πρῶτοι... "Primi omnium viam et rationem invenerunt, quæ hostes in consilii inopiam conjicerent." Jacobs.

186. στοὰν τὴν ποικίλην. This was in the Agora. It had three walls covered with paintings; a middle wall with two large paintings, representing scenes from the mythical age, and one at each end containing a painting, of which the subject was taken from Athenian history. On the third wall was the painting of the battle of Marathon, the work of Polygnotus, Micon, and Pantæus. See Smith's *Dict. Geog.* i. 298. συνεχώρησεν... "allowed him the privilege of being represented foremost at the head of his army, urging on his men."

187. τῶ Μητρόφῳ, the Metroum. See Smith's *Dict. Antiq.* 119 a. It was a temple of the mother of the Gods, whose statue was made by Pheidias. In it the public records were kept; it was close to the βουλευτήριον, or "Council House of the Five Hundred." Κολίης, an Attic deme, belonging to the tribe Hippothoontis. On the historical circumstance alluded to see Smith's *Hist. Greece*, p. 377.

188. παρανάγνωθι = "read side by side with the other."

189. Φιλάμμωνα. "According to Harpocration and Eustathius (ad *Il.* xxiii. 686) this Philammon was an Athenian boxer, frequently victorious in combats with his antagonists. Glaucus of Cystus lived about B.C. 670." Whiston. *Dem. de Cor.* 319. The close correspondence of this passage with the above-quoted sentence in the *De Corona* seems to prove that this passage was added by Æschines after the reply of Demosthenes. Παταικίωνος, ἀνὴρ ἀπὸ συκοφαντίας τὸν βίον ποιούμενος... διεβάλλετο ὡς κλέπτῃς καὶ τοιχωρύχος. ἐφικόμενος = "having attained to."

191. ἔναυλον = lit. "on or to the flute," especially "accompanying or accompanied by it." Hence, of a voice ringing in one's ears, still heard, or remembered. "For all still had it ringing in their ears, that the democracy was overthrown as soon as any did away the right of bringing forward two indictments for illegal motions." εἴ τις εἰσίοι, "if any one brought forward a charge of illegality before the Court, the name of the crime was as odious as the crime itself."

192. τὴν ἀκρόασιν = "the hearing of the case." ἀνεπὸδιζον = "used to call back, or stop" the clerk.

194. Ἀριστοφῶν, one of the most distinguished Athenian orators about the close of the Peloponnesian War. In B.C. 354

he defended the law of Leptines against Demosthenes. *διαπολιτευόμενοι*, "advertit Reiskius *διὰ* in compositione sæpe nisum in adversa significare. Respondet Latinorum *dis, q. e. in diversas partes.*" Bremi. "For in those days not only political rivals used to impeach one another for illegality, but even friends impeached friends."

195. *καὶ εἶλε* = "and convicted him, though his services had been so recently rendered."

196. *τῶν τὰς σιτήσεις...* "Some of those who have obtained the privilege of dining in the Prytaneum at the public expense are in the habit of begging off from trials for illegal measures."

197. *τίς οὖν;* "Quænam oratio convenit homini justo et sobrio, qui patroni partes suscipit?" Bremi. "What line of defence is appointed for a righteous and discreet advocate?" *τὸ πρῶτον ὕδωρ*, i.e. in the *κλεψύδρα*, or water-clock. See Smith's *Dict. Antiq.* 615. *τὸ παράνομον*, "the charge of illegality...the third portion of water is poured into the Clepsydra for settling the fire and the measure of your indignation." "Absolutâ accusatione et defensione primum iudices in suffragia ibant, num reus crimine teneretur necne. Si reum innocentem esse plura suffragia testarentur, ab omni pœnâ liber erat. Sin noxius declarabatur, tum demum pœnæ fiebat æstimatio." Bremi.

198. *ὅστις δέ* = "But whoso intreats your vote (i.e. in his favour) in the first question (i.e. in the question of his guilt or innocence), intreats for a violation of your oath, intreats a violation of the law,...and a violation of the constitution." *ὄρκον αἰτεῖ*, "Flagitat, ut suâ causâ perjuria admittetis; νόμον αἰτεῖ, flagitat, ut negligatis legem; δημοκρατίαν αἰτεῖ, flagitat, ut a rationibus democratix deficiatis." Bremi. *κελεύσατε...* "bid, then, these men, after allowing you to give each your vote (*δίᾳ*) according to the laws on the first question, to come to the question of fixing the penalty."

200. *κανών* (connected with *κάνη, κάννα, canna, cane, canon*) is (a) a straight rod, as a ruler, or (rarely) the beam of a balance; and this with the secondary notion, either (i) of keeping anything straight, as the rods of a shield, or the rod (*liciatorium*) used in weaving; or (ii) of testing straightness, as a carpenter's rule, and even (improperly) a plumbline. (b) metaph.: like *regula, norma*, to express that which serves to measure or determine anything. Westcott, *N. T. Canon*, p. 541. *τοῦτὶ τὸ σανάδιον*, "this little tablet," on which the decree of Ctesiphon (*τὸ ψήφισμα*) and the laws violated by it (*οἱ παραγεγραμμένοι νόμοι*) were inscribed side by side.

201. ἀποτροπή, the preventive of such speeches, as he had affirmed Ctesiphon would make. ἔπειτ'... "and then holds on in that without making any attempt to clear himself of the fact." ἐὰν δέ... "but if he pretend that he cannot hear you," like οὐ φημι.

202. μηδ' ἐν ἀρετῇ... "Nor let any of you reckon it as a matter of merit, when Ctesiphon asks you whether he may call Demosthenes, to be the first to cry out, 'Call him, call him.' At your peril you call him, at the peril of the laws, at the peril of the constitution."

206. τῆς στάσεως, "about their relative position," i.e. either towards or from the sun, towards or from the direction of the wind. ἔξω τοῦ παρανόμου... "by treating of subjects external to the charge of illegality, to evade the real question." ἐνεδρεύοντες, comp. St Luke xi. 54, Acts xxiii. 21. εἰσελαύνετε... "drive him into the discussion of the main question, and keep a careful watch over the evasive windings of his speech."

207. ἐπισιάξει (i. e. Ctesiphon) "will introduce that juggler, cutpurse, and murderer of the constitution." διατετμηκώς... "is est, qui partes in civitate excitat, et, dum hæ se laniant invicem, ipse earum opibus inhiat." Bremi. ὑπ' αὐτῆς... "distinguished by the truth itself."

208. τὸ κάλλιστον... "gave utterance to the most glorious sentiment of humanity," "that all past offences should be forgotten." "Pulcherrimam vocem ex liberalitate et salutari sapientiâ profectam, quæ maximum est documentum eos non solum liberaliter educatos fuisse, sed liberaliter etiam vitâ et moribus expressisse." μή μνησικακεῖν. "Hoc erat proprium hujus rei nomen. Vocabulum ἀμνηστία senioris demum temporis est." Bremi.

209. τοῦ τόνου τῆς φωνῆς. Comp. Dem. *de Cor.* 280, where Demosthenes declares that Æschines had resolved upon this contest λόγων ἐπίδειξιν τινα καὶ φωνασκίας βουλόμενος ποιήσασθαι. "It is well known that Demosthenes had a poor shrill voice, and Æschines a fine one. Comp. *Fals. Leg.* 167." Whiston. περιγράψατε... "exclude me from civic privileges." "περιγράφειν est minuere alicujus auctoritatem, impedire, ne quis suâ auctoritate possit abuti, sive id fiat removendo a republicâ, sive minis, sive aliâ ratione." Bremi. ἐξορμείς... "you lie at anchor outside the city," i.e. "opportunum locum elegisti, unde, quando tibi placet, peregrè abeas."

210. οὐχ ὁ μὲν τὴν γραφὴν... "Is not the defendant Ctesiphon? Is not the trial one in which the damages are assessed

by the judges?" The οὐ must be taken with each clause. An ἀτίμητος ἀγών was one in which the penalty was not assessed in court, but fixed by law beforehand. See Smith's *Dict. Antiq.* 865 b.

211. ἐπὶ τοιαύτης ἀκαιρίας = "at such an inopportune time as the present," i.e. after the battle of Chæroneia and the consequent misfortunes which Æschines would attribute to the policy of his rival. ἀ δὲ σὺ λέξεις, "but, what you will say, any wretch would say who pretended to virtue." Comp. Dem. *de Cor.* 127, where Demosthenes applies the term κάθαρμα (= φαρμακός, "a scapegoat") to Æschines. Comp. also 1 *Cor.* iv. 13. ὁ γὰρ ἀνθρώπος... "for it is not a head the fellow has, but a money-box; literally, a source of revenue." In place of πρόσδοτον, κεφάλαιον has been proposed, in the sense of "caput unde usuræ redeunt." Bremi.

214. ἐμπληξίαν. Lat. "stupor," stupidity, infatuation.

216. ἀλλ' ἐνδεικνύμενος... "But from a wish to shew myself off to Alexander on account of his well-known animosity towards Demosthenes." Lat. ostentare, venditare se alicui.

220. καὶ τὴν ἀξίωσιν, "and you fancy that we shall be unable to detect your borrowing this maxim, not from a democracy, but from some other form of government." καὶ τὸ μὲν διὰ χρόνου, "and to speak occasionally is the mark of a man who engages in public duties on seasonable and advantageous conjunctures."

221. τὰ περὶ τοὺς Ἄμφ. See *supra*, 107. τὰ περὶ τὴν Εὐβοίαν. See *supra*, 85.

222. τὰ δὲ περὶ τὰς τριήρεις. See Dem. *de Cor.* 102—110; Grote, xi. 640—645.

223. οὕτω δὲ ταῖς αἰτίας. "Sensus est: Quum tibi pœna metuenda sit, tu partibus mutatis, accusas eos, qui te in judicium produxerunt (τοῖς ἐπεξιούσι, "the prosecutors"), ita ut, quamvis ipsi sint insontes, ob calliditatem tuam et perfidiam in maximo discrimine versentur, tu autem quasi innoxius evades." Bremi. οὐ...τὴν Ἀναξίνου... "Did you not manage to have Anaxinus of Oreus arrested who was purchasing wares for Olympias?" Æschines accuses his rival of getting up this charge in order to anticipate a public accusation against himself. "This Anaxinus was a native of Oreus in Eubœa, whose hospitality Demosthenes had enjoyed there, and who really or ostensibly was employed by Olympias, Philip's queen, to purchase at Athens the articles of her toilette." Whiston. But he was suspected of being a spy

of Philip. Dissen considers this statement to have been inserted by Æschines in his edited speech, in reply to the charge of Demosthenes.

226. *τοὺς συκοφαντηθέντας*, "qui per calumnias a rerum publicarum administratione depulsi sunt." Bremi.

229. *ὅταν δ' ἐξ ὀνομάτων...* "But when a fellow wholly made up of words, and they bitter and artful, when such a fellow flies for refuge to simplicity and naked facts, who can endure him?"

230. *πρὸς τί...* "what possible considerations are likely to move you to dismiss this indictment?"

231. *καὶ εἰ...* "and if any of the tragic poets who bring forward their plays afterwards—(i.e. after the proclamation of the crown of Demosthenes)—should represent in a tragedy Thersites crowned by the Greeks." See Hom. *Il.* ii. 213 seq.

232. *τοὺς κυκλίους χορούς*. See Smith's *Dict. Antiq.* 279 a. *τῷ διαπραξαμένῳ*, "but to the man who has succeeded by underhand practices."

235. *οὐδεὶς πώποτε ἐπέθετο*, "no one ever set himself to, or attempted the subversion of the democracy, till he could prevail over the courts of justice."

236. *εἰ... ἔθεν τὴν ἀρχήν*, "If you say, what you have stated as the preamble of your decree." *τοῦ γὰρ ταῦτα...* "For to have rendered it necessary that these repairs should be carried out at all, involves far greater culpability than the event of carrying them out successfully."

240. See Thirlwall, v. 47. *Ἀρκάδων*. During the absence of Alexander in Asia, the Arcadians took the opportunity of throwing off the Macedonian yoke, and promised the Thebans to supply them with auxiliaries for the same purpose, if 10 talents were raised by the latter. When Demosthenes refused to give this sum on the demand of the Thebans, an agent of the Macedonian party paid it, and so persuaded the Arcadians to return home.

241. *ἀπαιδεσίαν*, "grossness, want of taste, and good feeling." *αὐτῶν*, "Ctesiphontis Demosthenis et assecularum." Bremi. *βαρύτερον*, "the hearing him would be more provoking than all that you have actually suffered through him."

242. *τῆς ἀναισχύντου πραγματείας*, "such a shameless design," said of putting up Demosthenes to speak. *εἰ πρόϋην...*

“If lately you could prevail upon yourself to be appointed ambassador to Cleopatra, the daughter of Philip, to condole with her on the death of Alexander, son of Neoptolemus and brother of Olympias, king of the Molossi.” On the death of this prince, the uncle and brother-in-law of Alexander the Great, see Livy, VIII. 24. He was defeated and slain in battle against the Lucanians and Bruttii in B.C. 326, near Pandosia, on the banks of the Acheron in Southern Italy.

243. ἢ τοιοῦτος... “Or is the man to whom you have decreed a crown so obscure a person that his merits cannot be known even by those whom he has served?” *Χαβρία*, the victory here alluded to was gained, in B.C. 376, over the Lacedæmonian fleet under the command of Pollis. *Ἰφικράτει*. This famous general introduced an important improvement in Athenian military tactics, the formation of a body of targeteers (*πελτασταί*), possessing to a certain extent the advantages of heavy and light-armed troops. At the head of this new force he defeated and nearly destroyed a Spartan Mora in B.C. 392, an exploit which obtained him great celebrity throughout Greece. *Τιμοθέω*. The cruise of this general round Greece, and the conquest of Coreyra, in the year B.C. 375, are mentioned in Xen. *Hell.* v. 4, 42—69. See Smith's *Dict. Antiq.*

245. τὴν πανσπάτην ἐξοδον, “Intelligit fatalem illam expeditionem, quæ clade Chæronensi finita est.” Bremi.

247. ὡς οὖν... “Give your suffrages then not only as judges in this case, but as having the eyes of all men upon you, (and consider) how you shall acquit yourselves in the eyes of those citizens who are not present now, but who will hereafter enquire of you what verdict you gave.”

248. πῶς οὖν... “How, then, may one avoid such a disgrace? By being on your guard against those who preoccupy all the popular and public-spirited appellations, while in their conduct and manners they are unworthy of trust. For the goodwill and name of democratic sentiments are proposed for competition to all, but those are generally the first to have recourse to them in pretence who are the farthest from them in reality.”

249. ὅταν οὖν... “Whenever, therefore, ye find an orator eager after foreign crowns and proclamations amongst the Greeks, bid him bring forward (just as the law requires that confirmations be made in cases of claims to property) proof of his claim to a respectable life and temperate habits.” *καὶ τῆς*... “and take care of the democracy which is already slipping out of your hands.”

251. ἔπειτ' ἀπέρχεσθε... “Then ye go away from your assemblies, not after ye have come to any resolution, but as if from

a picnic, having distributed the remains amongst yourselves." "Ut ii qui reliquias conviviorum communium inter se partiuuntur,"—τὰ περίοντα, εἶτε χρήματα, εἶτε ποτά, εἶτε βρωτά. Wolf.

252. ἐγένετό τις... Allusion is here made to the effect on certain persons at Athens of the disastrous news of the battle of Chæroneia. See Grote, xi. 696, n. 1. ἕτερος δ' ἰδιώτης refers to Leocrates, an Athenian citizen, who, "instead of staying at Athens to join in the defence, listened only to a disgraceful timidity, and fled forthwith from Peiræus with his wife and family." Having circulated at Rhodes the false news that Athens was already taken, and the Peiræus under siege, the Rhodians fitted out an armament to seize the merchant-vessels at sea. Eight years after his return (πρόφην ποτέ) he was impeached by Lycurgus, and only escaped owing to an equality of votes. See Thirlwall, vii. 140.

253. ἢ συλλαβόντες... "Will you not seize him as a political pirate, as one who has made shift to wade through the administration on the strength of mere names?"

255. μὴ νέμετε ἀλλὰ κρίνετε, "Idem est ac si dixisset νέμετε κρίνοντες, cum iudicio tribuete, re pensitatâ, num honorem meritis sit is, qui eum appetit." Bremi. πρότερον οἱ συγκυνηγέται... Demosthenes was "from childhood of sickly constitution and feeble muscular frame; so that partly from his own disinclination, partly from the solicitude of his mother, he took little part either as a boy or a youth in the exercises of the palæstra." The disproportion between the physical energy, and the mental force, of Demosthenes, beginning in childhood, is recorded and lamented in the inscription placed on his statue after his death,

Εἶπερ ἴσην ῥώμην γνώμη, Δημόσθενης, εἶχες,
Οὔποτ' ἂν Ἑλλήνων ἦρξεν Ἄρης Μακεδῶν.

See Grote, xi. 374. ἀλλ' ἐπασκῶν τέχνας... The acquaintance of Demosthenes with certain wealthy youths—among others, with Apollodorus, son of the wealthy banker Pasion—gave rise to the accusations of his rivals that he made his way into various wealthy families using bare artifices to defraud and ruin them. See Grote, xi. 381.

256. ἀποβλέψαντες... Either this refers to the διαβλέψαντες above, and we must supply βουλευσασθε, or the whole sentence from οἴεται to πόλει may be regarded as parenthetical. Βυζαντίους... Reference is here made to events in the spring of the year B.C. 340. See Grote, xi. 627. In this year Demosthenes was sent an envoy to the Chersonese and Byzantium, and

succeeded by the effect of his eloquence in detaching the Byzantines from Philip, and bringing them into alliance with Athens. As to the Thebans, see Dem. *de. Cor.* 227—231. ὡσπερ Πειθώ... "he thinks he can make you believe that you entertain in your city the Goddess of Persuasion instead of an abusive informer."

258. Ἄρθμιον τὸν Ζελεΐτην... See Dem. *de Fals. Leg.* 427. Arthmius of Zelea, a town in the Troad (see Hom. *Il.* II. 824), was branded with infamy at the proposal of Themistocles. See also Dem. III. *Philipp.* 121.

NOTES

ON THE ORATION OF

DEMOSTHENES ON THE CROWN.

CH. 1—9. Exordium: opening address to the Dicasts.

1. *πρῶτον μὲν*, followed by *ἔπειτα* without *δέ*, is frequently found in Demosthenes and other Greek writers. See Jelf's *Greek Grammar*, § 766. *πᾶσι ὑμῖν*. Æschines (*in Ctes.* ch. 56) tells us that a greater number of Athenian citizens and foreigners attended to hear this trial than had ever been known to come to any public suit within the memory of man. *διατελῶ ἔχων*, "which I have always entertained, and still continue to entertain." *εὐσεβείας*. It concerned their piety, on account of the oath they had taken, "*ἀκροάσομαι τοῦ τε κατηγοροῦ καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν*."

2. *τὸ μὴ προκατεγνωκέναι μηδέν*, "the absence of all prejudice on either side." *τῇ τάξει...ἀπολογία*, "the method and subject-matter of his pleading;" *τάξις* here, as in ch. 56, alludes to the arrangement of topics which each party might choose to adopt. *ἀπολογία* is here used generally, applicable either to the plaintiff or defendant. The whole passage refers to Æsch. *in Ctes.* 202—205.

3. *ἐκ περιουσίας, κ.τ.λ.* "But Æschines accuses me from a situation in which he risks nothing;" implying that what he gains is clear profit. A shorter translation is given in Dindorf's notes, "at a great advantage." *περιουσία*, literally *περισσόν τι τῆς οὐσίας*, "something gained over and above a man's original property." Comp. Thucyd. v. 103, *ἀπὸ περιουσίας χρωμένους ἐλπίδι*, "who use hope as a supervening influence, and not as a vital principle," so that the loss of it will not ruin them. Dissen translates *ἐκ περιουσίας* "*ex merâ insolentiâ*," but this destroys the antithesis to *πολλά...ἐλαττοῦμαι* and *ἀλλ' ἐμοὶ μὲν. ἕτερον δέ*, sub. *ἐλαττοῦμαι*.

4. *πᾶσιν ὡς ἔπος εἶπεῖν* = "almost every one." Lat. "propè dixerim omnes."

5. ἀξιον σπουδῆς ἐμοί. "deserving of zealous attention on my part." Compare a similar use of the dative in Eurip. *Hec.* 309. "ἡμῶν δ' Ἀχιλλεύς ἀξίος τιμῆς, γυναι."

6. δημοτικός, "public-spirited, patriotic." πολιτικός has the same sense in ch. 13. ὁ δημοτικός (ch. 122) "the popular leader." Cf. Arist. *Nub.* 1190. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τῆν φύσιν.

7. παρελθεῖν, "to overcome, get the better of," literally, to pass by in a race, therefore approximately used in connection with ὁ διώκων and τῷ φεύγοντι. Arist. *Equit.* 275. ἦν δ' ἀναιδέϊα παρέλθης, ἡμέτερος ὁ πυραμοῦς. "nostra est adorea." κοινόν, "impartial."

8. παρακαλέσαι, "to summon" as it were my coadjutors (fautores) into court. See note on ch. 143.

9—53. Refutation of charges foreign to the main question, ἕξω τῆς γραφῆς.

ἀλλοτριώτερον, κ.τ.λ. "May listen with alienated feelings to my just arguments (or justification) touching the indictment," as τὰ τοῦ λέγοντος ὕστερον δίκαια above. Demosthenes often uses ὑπέρ in cases where we should find περί in other writers; and sometimes both ὑπέρ and περί in the same sentence with no perceptible difference of meaning. See for instance *Fals. Leg.* 107.

10. καταψηφίσασθε ἤδη, "pass a vote of censure upon me at once." καταψηφίζομαι the opposite word to ἐπαινώ, to pass a vote of thanks. ἐκ βελτιόνων, "coming from a better stock." τῶν μετρίων, "respectable citizens." ἐπαχθές, "arrogant, invidious," the same metaphor of *weight* applied to character in ch. 19, οἱ τότε μὲν βαρεῖς Θεβαῖοι.

11. κακοήθης, "maliciously cunning." εὐήθης, "foolishly simple." The same use of εὐ in comp. in a questionable sense occurs ch. 70, ᾧ λέγων εὐχερῶς ὅτι ἀν βουλήθης. οὐχ οὕτω τετύφωμαι, "I am not so infatuated," probably derived from τυφός, smoke; though Harpocration gives several other derivations. See Mr Shilleto's note on *Fals. Leg.* 241. πομπείας...γεγεννημένης, "the ribaldry you have so unrestrainedly uttered." ἀνέδην = immissis habenis, from ἀνήμι. For πομπεία, see on ch. 124.

12. ἐπήρεια, defined by the Grammarians as that kind of spite which injures another, οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ, such as that of the dog in the manger.

13. οὐ γὰρ ἀφαιρεῖσθαι, κ.τ.λ. The translation of this difficult passage appears to be as follows: "It is not fair to deprive any one of his privilege of coming before the people and obtaining a hearing: nor at any rate (=much less) is it fair to do this on the ground (ἐν τάξει, a military term) of mere spite and envy. By heaven, it is neither right, nor public-spirited, nor just." Some refer ἀφαιρεῖσθαι to Ctesiphon (comparing ch. 15, ult.) and consider the words ἀφαιρεῖσθαι το τυχεῖν=ζημιοῦν ἀτιμία τὸν Κτησιφῶντα, which would be the case if he were convicted by γραφή παρανόμων. But if we look to the parallel passage in Æsch. Ctes. 202, it will appear more probable that Demosthenes alludes to his own case. Æschines there says, "When Ctesiphon gets up to answer me, he will say κάλει, κάλει, 'call Demosthenes: ' against the state you call him, Athenians,'" &c. It is of this that Demosthenes here complains. ἐτραγῶδει καὶ διεξήει = τραγικῶς διεξήει, "he detailed so dramatically"—the first hit at Æschines' former profession of actor. παρ' αὐτὰ τὰδικήματα, "at the time when the offences themselves were committed:" ch. 15, τοὺς παρ' αὐτὰ τὰ πράγματα ἐλέγχους. εἰσαγγελίας. The distinction between δίκη, γραφή, and εἰσαγγελία is as follows. δίκη, primarily, any legal proceeding whatsoever, then in a more limited sense a civil action; γραφή, an action in which the state appears as a party injured, immediately (γραφή δημοσία) or mediately (γραφή ἰδία); εἰσαγγελία, a form of proceeding against offences not provided for by statute, "impeachment." εἰ δὲ γράφοντα, κ.τ.λ. "If he saw me proposing any illegal measures, he should have indicted me for illegal proposition. For of course he cannot now be prosecuting Ctesiphon on my account," &c. δήπου in Demosthenes is strongly ironical.

15. ὑποκρίνεται, "plays the actor," inf. 287. προϊστάται (= πρόφασιν ποιείται, de verâ causâ, Schæf.) "makes the prominent or chief object." οὐδαμοῦ, "on no former occasion:" in ch. 251, he boasts that Æschines had never brought a single action against him.

16. (fin.) τοῦτό γε, the γε is strongly emphatic, as frequently. So ch. 1, σχέτλιον γὰρ ἂν εἴη τοῦτό γε, "for this would be indeed a hard case."

17. ἀνατιθεῖς, "imputing, throwing the blame upon." Thus ἀναφορά, 220, signifies "something to throw the blame upon." ἴα...θεωρήτε, "that you may consider each measure with reference to the then existing circumstances."

18. τοῦ γὰρ Φωκικοῦ, κ.τ.λ. The Phocian or Sacred War began 357 B.C., and ended in 346. See Thirlwall's Greece, Vol. v. Ch. 44. γάρ, "narrativum," as it may be called, must not be translated, it merely serves to usher in the coming narration.

ἐφισθῆναι, "to rejoice over, or exult in" the misfortunes of another, generally expressed in the Tragedians by ἐπιχαίρω. So ἐχθροῖς ἐπίχαρτα πέπονθα, *Prom. Vinc.* v. 164, &c. See Blomf. Gloss. on the word.

19. συνέκρουε, "kept bringing into collision, causing to clash:" Lat. "collidere." ἐφύετο=ἠξάνετο, "was increasing his strength." ὡς δέ...ἐπηγγείλατο, "But when it became manifest to all men that the once haughty, now unfortunate Thebans, reduced to extremities by the length of the war, would be compelled to fly to you for refuge; Philip, to prevent this from happening, and the different states from coalescing, offered peace to you, and succour to them." τῷ μήκει τοῦ πολέμου: the sacred war had lasted nine years.

20. ὡς ἔργῳ φανερὸν γέγονεν, "as the event has proved." συνελάμβανον, "were ready to aid you."

21. Ἀριστόδημος was one of the first embassy of ten who set out from Athens in February, 346. ἐκδεξάμενος καὶ γράψας, "who seconded him and drew up the resolution:" ἐκδέχομαι, properly "to take in succession from another," as in *Fals. Leg.* 42 and 369. In *Æsch. Agam.* 288, ἐκδοχὴ πομποῦ πυρός is the regular succession or relays of the telegraphic beacons. In this sense of "seconding a motion," *Æschin.* (*Ctes.* 62) has the word ὑποδοχὴ, "λέγειν ἅπαντα εἰς ὑποδοχὴν Φιλοκράτει."

22. ἐπ' αὐτῆς τῆς ἀληθείας, "resting on, based upon the naked truth:" a similar force of ἐπί is found in the expression ἐπί μαρτυρίας, "on evidence." πρᾶξιν καὶ ξυμμαχίαν, by ἐνδιαδουῶν, "negotiation for alliance." παρελθῶν, scil. ἐπὶ τὸ βῆμα.

23. πάλαι...ἐξεληλεγμένοι, "the dispositions of all of them had been long since thoroughly tested." ὕγιές οὐδέν, "not a word of truth."

24. αὐτοὶ δέ. In the nominative αὐτός is invariably emphatic in all numbers and genders: in the oblique cases not necessarily so. Εὐρυβάτου. This Eurybates was an Ephesian whom Cræsus sent with a large sum of money to hire mercenaries in Peloponnesus. He betrayed Cræsus to his enemy Cyrus, and his name passed into a proverb. Cf. *Plat. Protag.* p. 327. ἐγὼ φαίνομαι ὦν, "it is clear that I am," "I am proved to be."

25. βουλευών, "being a member of the βουλῆ," or council of Five Hundred. The word is here used in its primary sense, as below, 28, εἰ δὲ βουλευών ἐγώ, κ.τ.λ. So γραμματεῦω, "to be a γραμματεὺς, or assembly-clerk," πρυτανεύω, &c. τί δὲ τοῦτ' ἠδύνατο, "Quid hoc sibi volebat?" Diss.

26. τὸν μεταξὺ χρόνον. The interval between the departure of the embassy from Athens, and the exaction of the oaths from Philip. Cf. *Fals. Leg.* 181. ὁ δὲ...ἐπραγματεύετο, "whereas this had been the special object of his schemes from the very first." ὅσα...προλάβοι, "whatever places he could forestal the state in seizing."

27. ταῦτα...διέσυρε, "these fortresses which Æschines was just now speaking so slightly of:" διασύρω, "to traduce," or "slur over," a peculiarly Demosthenic word, which we shall meet with many times. τὸ Σέρριον καὶ τὸ Μύρτηνον. The article is used because Æschines had previously mentioned these places (*Ctes.* 82) contemptuously, saying that Demosthenes "πρῶτος ἐξεῦρεν...ὧν οὐδὲ τὰ ὀνόματα ἤδειμεν πρότερον." Herodotus however had heard the names of two of them before (see *Lib. vii.* cap. 59), and calls Serrium ἀκρὴ ὀνομαστή, "a celebrated headland" on the Thracian coast. οὕτω, "when affairs were in this position."

28. λέγει...ἀναγιγνώσκει. Cf. ch. 53. μὴ προσάγειν...πεπρακέναι, "Should I have proposed *not* to introduce the ambassadors, who were come for the express purpose of negotiating with you? Should I have given orders to the lessee of the theatre *not* to assign them a place as spectators? Why, they would have taken their places in the two-obol seats, even if my proposition had never been made. Was it my duty to secure so trivial a gain as this to the State, but all the while to have sold the common weal to Philip, as these men have done? I trow not." Read τὰ μικρὰ ξυμφέροντα. θεάν, cf. *Meid.* p. 572. ἀρχιτέκτων, "lessee," according to Böckh. The προεδρία was always given by courtesy to ambassadors. τοῖν δυοῖν ὀβολοῖν. So *Arist. Vesp.* 279, ἐν τοῖς ἰχθυσῶ, "in the fish-market." *Equit.* 1379, τὰν μύρω, "the scent-shop." *Aves*, 13, τοῖς ὀρνέοις, &c.

29. Ψήφισμα. See Appendix 1. ὑπερβολήν, "delay." ἀναβολή is more common in this sense.

30. βραχὺ...οὔτοι, "These worthy gentlemen of the embassy taking small heed of my decree, remained for three whole months settled in Macedonia;" see *Fals. Leg.* 171. ἴζομαι, "to take a seat." καθῆμαι, "to remain seated."

31. πολεμεῖν καὶ διαφέρεσθαι, "that I am their enemy both politically and personally." διαφέρομαι is the proper word for a private quarrel between two individuals, "inimicitia;" πολεμέω denotes general hostility.

32. ἐπειδὴ γάρ. See above on ch. 18. ὥσπερ πρότερον. This "former occasion" occurred in the early part of the Sacred

War, B.C. 352. It is alluded to in *Fals. Leg.* 94, and *Philip.* 1, 17. See Thirlwall's *Greece*, Vol. v. ch. 43.

33. ἐκφύγοι...αὐτόν, "the opportunity should escape him."

34. ἀξιῶ, "I expect, claim as my right." δέομαι, "I entreat," as a favour on your parts.

35. οὐ γὰρ τὰ ῥήματα...ξυμφέρειν, "For it is not words that cement friendships, quoth he, phrasing it pompously enough. but identity of interest." ἀναλγησία, "heartlessness." ἀνάληγτος, or δυσάληγτος, means, "deficient in feeling," ἀναίσθητος, "deficient in sense." This distinction is well illustrated, *inf.* ch. 128. ὑπ' ἀναισθησίας τοὺς ἀκούοντας ἀλγεῖν ποιεῖν...περίεστω, "by their stupidity they cause their hearers to feel hurt."

36. ὑπόσαν=ὑπάρχουσαν, "previously existing." Φωκέας ἀπολέσθαι, this occurred B.C. 346, see Thirlwall's *Greece*, Vol. v. (end). σκευαγωγεῖν, "had to bring in all the moveable property." ἀπέχθειαν...χάριν, cf. *Fals. Leg.* p. 368, ὑμῖν μὲν τὴν ἐχθρὰν τὴν πρὸς Θηβαίους μείζω, Φιλίππῳ δὲ τὴν χάριν πεποίηκε.

37. Ψήφισμα. See Appendix 1.

κοιταῖον γίνεσθαι. Lat. "pernoctari." ἐν τοῖς φρουρίοις ἀποτεταγμένοι, "detached on garrison duty."

38. τοῖς...ἐπιτιμίοις. The ordinary penalties for προδοσία were death, confiscation of property, and disfranchisement of the posterity of the προδοτής. But we must suppose that the court had a discretionary power of mitigation in the less heinous kinds of treason. εἰάν...ἐπιδεικνύη, "unless he can distinctly prove circumstances in his own case, which made it impossible to comply." τι ἀδύνατον, "some case of impossibility," as ch. 108, πολλὰ τὰ ἀδύνατα ξυνέβαινε. τῶν δπλων=τῶν ὀπλίτων. ὁ ἐπὶ τῆς διοικήσεως. Bœckh tells us to supply ταμίας, but it is more probably στρατηγός, "the general of the administration," who was, we may suppose, paymaster of the forces.

39. τοῖς μὲν γὰρ ὅλοις οὐδέν, κ.τ.λ. "The general tenor of your policy appears to be lacking moderation, in that ye have concluded a treaty, and yet all the same (as if there were no treaty, ὁμοίως) are preparing to lead out a force against me."

40. πρὸς τοὺς ἑαυτοῦ ξυμμάχους, "for the benefit of his own allies—for them to understand." οὐ τοῦτοῖς...δεικνύναι, "not writing it in so many words, but this was the meaning he intended to convey." ὥχετο ἐκείνους λαβών, "the result was that he brought them to such a state of mind as not to foresee," &c. οἱ ταλαίπωροι, "the unfortunates."

41. φενακίζω, from φέναξ, the mocking-bird. δῆλον γάρ...πράξαντος: the whole of this passage is ironical. Translate,

“For of course, Æschines, *you* are pained by what has occurred, and pity the Thebans, *you* that have property in Bœotia, and are now farming their acres; whilst *I*, on the contrary, rejoice—I whose surrender was immediately demanded by the author of these disasters,” i. e. by Alexander, B.C. 335, after the destruction of Thebes. He at first demanded eight of the popular leaders at Athens, but did not press this condition subsequently. γεωργεῖς, cf. *Fals. Leg.* 360. Demosthenes tells us that the yearly value of these farms was half a talent.

42. αὐτίκα, “presently.” ἐπίνειμι, “so I will go back again to the evidence,” &c.

43. πάντ’...αὐτοῖς, “Philip was all in all to them.” ἦγον...πολεμοῦμενοι. The common reading is ἄσμενοι ἦγον τὴν εἰρήνην, “were glad enough to maintain the peace, as they themselves had for a long time past been engaged in a kind of desultory warfare.”

44. Ἰλλυριοῦς: Philip finally conquered the Illyrians, B.C. 344, see Thirlwall’s *Greece*, Vol. VI. ch. 45. He broke his collarbone during the campaign, cf. ch. 67. Τριβαλλοῦς: he defeated the Triballi on his return from Scythia, and was wounded in the leg during the action (ch. 67). ἐπὶ τῇ...ἐξουσίᾳ, “on the strength of the peace.” εἰ δὲ μή...πρὸς ἐμέ. “That they did not penetrate his designs, is another affair altogether, it has nothing to do with me.” εἰ=ἔπει, “since it happens that,” or “that,” as above, ch. 28, εἰ δὲ βουλευῶν ἐγώ...ᾧμην δεῖν, κ.τ.λ. ἄλλος, or ἕτερος λόγος, a proverbial expression, Lat. “alia est ea quæstio.” Cf. Plat. *Apol. Soc.* ch. 23, εἰ μὲν θαρραλέως ἐγὼ ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος.

45. ἐνόσον, “were morally diseased.” Cf. III. *Philipp.* 49. ἀπόλωλε καὶ νερόσηκεν ἢ Ἑλλάς, and the expression in Æsch. *Ctes.* 81, μετὰ τῶν ξυμφύτων νοσημάτων ἐβουλεύετο, “Demosthenes then began to devise a scheme consistent with his innate vices.” ἰδιωτῶν, “men not in any public office,” opp. to τῶν ἐν τῷ πολιτεύεσθαι. τοιοντοῖ...βούλωνται, “All being similarly affected, more or less; each thinking that the danger would surely come, but not to their own doors; and that by means of their neighbours’ perils, themselves would at pleasure be able to secure their own interests.”

46. ἀκούουσιν, audiunt, “are called.”

47. οὐδέν, suppl. before this εἰ μὴ οὕτως εἶχε, “otherwise.” The neuter οὐδέν is used as being more forcible than the masculine: cf. ch. 242, πονηρὸν ὁ συκοφάνης, κ.τ.λ. τὴν δὲ πονηρίαν, κ.τ.λ. δέ is here used “in apodosi” without μὲν in the former

clause. "Then at length, because he knows their villainy by experience, then," &c. See on ch. 126.

48. *Λασθένης*, &c. For an account of these traitors, see *Dict. Biograph.* Demosthenes gives a more copious list of them in ch. 295. *εἰτ' ἐλαυνομένων...γέγονεν*, "Afterwards every part of Greece was overrun by traitors, driven as they were into exile, insulted, and suffering every imaginable kind of ill-treatment." *ἡ οἰκουμένη* = "Ελλάς: the expression is used of the Roman world by various writers.

49. *τὸ ἔχειν...περιποιεῖ*, "saves you a country to sell," literally, "preserves that for which you get your bribes paid you." *Διὰ τοὺς πολλοὺς...ἀπολώλειτουργε*, "you have to thank the majority of these my hearers, and those who withstood your designs, that you are now safe and in pay; since had it depended on yourselves alone, you would long ago have been ruined." *Διὰ γε ὑμᾶς*, "for all *you* could do to prevent it," so "per" is used in Latin. *Cic. Div. x. 1*, "per Antonium non quietus fui."

50. *αἴτιος δέ...ἀπολύσασθαι*, "For this Æschines himself is answerable, since he has bespattered me as it were with the remains of a yesterday's debauch from his own villainy and crimes; wherefore necessity compelled me to clear myself in the eyes of those who are too young to remember the facts." *ἔωλοκρασία*, comp. of *ἔωλος* and *κράσις*, generally translated "hesternum crapulum" by the commentators, "crapulum" being the Latin word for *κραιπάλη*. Lucian imitates this passage, *Lapith. III.* *πολλὴν τὴν ἔωλοκρασίαν κατασκεδάσας τῶν φιλοσόφων. ἀπολύσασθαι*, "to acquit, clear myself." Dissen rightly objects to *ἀπολούσασθαι* and *ἀποκλύσασθαι*, which have been proposed for the sake of carrying out the metaphor "ne putida fiat metaphora."

51. *καὶ νῦν...λέγων*, "and just now, if you recollect, he used these expressions in the course of his speech." See *Æsch. Ctes. 66*.

52. *ἀκούεις δ' λέγουσιν*. The partisans of Demosthenes (*οἱ ἐκ παρακλήσεως συγκαθημένοι*) here join in chorus.

53—126. Reply to the several counts of the *Γραφή* itself, or indictment of Ctesiphon.

54. *ἀπήνεγκε παρανόμων*, subaud. *γραφὴν*, "laid an indictment for illegal proposition." *τραγωδοῖς καινοῖς* = *καιναῖς τραγωδίαις*. Æschines gives the expression more fully, *καινῶν τραγωδῶν ἀγωνιζομένων*. Cicero, *Phil. I.*, uses "gladiatoribus" for "ludis gladiatoriiis."

55. *τραγῳδῶν τῇ καινῇ*, subaud. *εἰσόδῳ* (Dissen) or *εἰσαγωγῇ* (Bremius). *κλητόρες*, "witnesses of the suit or summons." *τῶν γεγραμμένων*, "the counts of the indictment—accusationis capita."

57. *διατελεῖν πράττοντα*. See on ch. 1. *ἐπαινεῖν*. See on ch. 10. *τὴν κρίσιν εἶναι*, "that the question lies in my public life;" "that my public life is the best criterion of this."

58. *τὸ δὲ μὴ προσγράψαντα*: the construction is thus made out by Dissen, *τὸ δὲ μὴ προσγράψαντα γράψαι τοῦτο. ἐπειδὴν δῶ= postquam dederit. ἀπλῶς*, "honestly."

59. *καὶ με μηδεῖς... πεποιηκῶς*, "Let no one suppose that I am detaching my arguments from the indictment, when I fall into the mention of national acts and deliberations. For he who attacks that part of Ctesiphon's proposition which states "that my public speeches and policy were unexceptionable; he who has set down these statements as untrue; he it is who has made the discussion of my public conduct akin and even necessary to this indictment." *ἐὰν ἐμπέσω*, "if I fall (as assuredly I shall) into the mention," &c. *οἰκείους*, "cognatos," strictly appropriate. *πολλῶν προαιρέσεων... τῆς πολιτείας*, "many different lines of public life." *προαίρεσις* is properly "a deliberate choice or profession;" when used in connection with *πολιτεία* it implies the adoption of certain political principles, as we have below, *ἡ ἐμὴ προαίρεσις καὶ πολιτεία*, which in English we briefly express in one word "my politics." *τὰς ἀποδείξεις... ποιεῖσθαι*, "wherefore I have a right to deduce my evidence too from them."

60. *προῦλαβε καὶ κάτεσχε*, "seized and kept." *τοσοῦτον ὑπειπών*, "having premised thus far." *πλεονέκτημα... Φιλίππῳ*, "Philip started with (*ὑπῆρξε*) one great source of advantage on his side."

61. *φορὰν προδοτῶν*, "a crop of traitors." So we have below, ch. 271, *φορὰν πραγμάτων*, "a harvest of troubles." *Æsch. Ctes. 234, φορὰ ῥητόρων*. Compare the Latin expressions "proventum scelerum," *Luc. Phars. ii. 61*: "seges telorum," *Virg. Æn. iii. 46. διδοῦς*, "offering bribes."

62. *συνισταμένου καὶ φυρομένου κακοῦ*, "of the mischief which was brewing and being kneaded together." But a better reading is *φυομένου*, "growing to a head," as *αὐτός... ἐφύετο* in ch. 19. Observe the collocation of *ἐγώ* at the end of the sentence = "I, and I alone."

63. *φρόνημα*, "her pride, her high spirit." *ἢ τοῦτο... ἀληθῶς*, "or not actually to do this (terrible indeed would that have

been), but yet," &c. For the construction of *ὡς ἀληθῶς*, see note on ch. 212.

65. *χεῖρον ἀπηλλάχασιν*, "have come off worse." Comp. *Æsch. Ctes.* 158. *οὐδεὶς πώποτε καλῶς ἀπήλλαξε Δημοσθένει συμβούλῳ χρησάμενος*, "no one ever yet came off with credit." *Æsch. Agam.* 1256, *οἱ δ' εἶχον πόλιν...οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει. κατὰ τῶν ἐναντιωθέντων*, read *οὐκ ἐναντιωθέντων* with Dissen; the sense of the passage will then be, "had Philip behaved as moderately as possible, even then some slight (*τις*) blame and ground of complaint would have fallen on those who did not oppose his schemes."

66. *τὸν Ἀθήνησι. ἐμέ* is generally read, but perhaps is better omitted, as it separates *Ἀθήνησι* from the parenthesis which strictly belongs to it.

67. *ἐκκεκομμένον*, at the siege of Methone in Thrace, B.C. 349, a year before the fall of Olynthus. The story is that the arrow which struck him was shot by one Aster, who labelled it with the words, *Ἀστὴρ Φιλίππῳ θανάσιμον πέμπει βέλος*: and Philip replied by the same method, *Ἀστέρα Φιλίππος ἦν λάβῃ κρεμήσεται*, a threat he executed after the capture of the city. *τὴν κλεῖν κατεαγότα*, "having his collar-bone broken," see on ch. 44. *τῷ λοιπῷ*, scil. *σώματι*, "with what his enemies had left of him."

68. *ἐν πᾶσι...θεωροῦσι*, "In everything that meets your eyes and ears, discovering something to remind you of the valour of your forefathers." *αὐτεπαγγέλτους ἐθελοντάς*. This is not a mere pleonasm. *ἐθελονταί* is "of their free will," *αὐτεπάγγελτοι*, "at their own proposal," "without waiting to be asked." *παραχωρῆσαι ἐλευθερίας*, "to march off the ground of your freedom," i. e. to surrender it. Cf. ch. 273, *παρεχώρεις ἐλπίδων*. *Æsch. Ctes.* 5: *λήσετε κατὰ μικρὸν τῆς πολιτείας τισὶ παραχωρήσαντες*, "you will insensibly surrender the constitution." *ἐξίσταμαι* is used in the same sense, see on ch. 319.

69. *καὶ ἐγώ*, "I among the chief." *Ἀμφίπολιν, Πύδναν, Ποτίδαιαν*. See Thirlwall's *Greece*, v. p. 195—8.

70. *οὐδ' εἰ γέγονεν οἶδα*, "I will proceed as though I were ignorant of them—I ignore them."

71. *Εὐβοίαν*: this "appropriation" of Eubœa, as Demosthenes calls it, first took place B.C. 354; and Philip maintained a footing in the island by means of his creatures till the year 341, when they were expelled by Phocion. *πορθμός*, a fort close to Eretria, alluded to *Philipp.* III. p. 125. *κατάγω*, "to bring

back from exile," as *κατέρχομαι* is "to return," *κάθοδος*, "the art of returning." All these expressions are well illustrated Arist. *Ran.* 1150—1162.

72. *Μυσῶν λείαν*, "an unresisting prey," such as Mysia fell to the pirates. A proverbial expression of contempt, see Arist. *Rhet.* i, fin. Compare the proverb Eur. *Cycl.* 647, *ἐν τῷ Κάρικινδυνεύσομεν*, "we will make our first (surgical) experiment on the Carian," = *fiat experimentum in corpore vili*. These expressions well illustrate the contempt with which the Greeks universally regarded the Asiatics. *ἐμά*, emphatically placed "on my head alone."

73. *Ψήφισμα*, B.C. 340. See Appendix i.

συναχθῶσι. Schæfer would read *ξυναχθῆ*, which Dissen approves. *εἰ δὲ μηδέτερον...λέγειν*, "But if neither of these suppositions is the true one, but either the sender (Philip) or the emissary (Amyntas) are solely in fault, the ambassadors must report this too." *ἰδίᾳ*, "solely" = *καθ' αὐτούς*, without any fault in the Athenian commander. *καὶ λέγειν*: the ellipse is *καὶ τοῦτο λέγειν τοὺς πρέσβεις*. The common reading is *καὶ τοῦτο γράψαι λέγειν*, "that they bid the ambassadors write word of this too."

75. *ἐχρημάτισαν* = Lat. "rettulerunt," "proposed for discussion." *ἀνευγκόντες*, "having made their report of what passed in the assembly." *ἀνακομιδῆς*, "the recovery." *Ἀριστοφῶν*. This Aristophon of Colyttus must not be confounded with Aristophon the Azenian, in whose old age, fifteen years before, Demosthenes entered on his public life. The Azenian passed a law respecting illegitimacy, B.C. 403. He is mentioned below, ch. 162, and Æsch. *in Ctes.* 139.

77. *πρόφασιν μὲν...βοηθήσοντα δέ*. Here *δέ* has the unusual force of *ἐργῶ δέ*, and is by itself opposed to *πρόφασιν μὲν*. Dissen compares Tacit. *Annal.* 1—10, where *cæterum* has the same sense: "Veterani in Rhætiam mittuntur specie defendendæ provinciæ, cæterum ut avellerentur castris." This construction would not be found in pure Greek; see note on *εὐχαριστία*, ch. 91. *Λήμνον*, which belonged to Athens, Æsch. *Fals. Leg.* ch. 72, *Λήμνου*, *Ἰμβρου*, *καὶ Σκύρου*, *τῶν ἡμετέρων κτημάτων*. All these islands were ceded to them at the peace of Antalcidas, B.C. 387, and had since remained in their possession.

78. *ἀνευ τοῦ δήμου*, "without the consent or sanction of the people." Göller illustrates this sense of *ἀνευ*, Thucyd. i. 129. *τὰ νῦν καταχθέντα πλοῖα*, "the ships that were lately towed into my harbour."

79. *γεγράφει* should be *ἐγεγράφει*, or *ἔγραφε* with Dissen and others. The common reading *γέγραφε* is not a good Greek

construction. *εἰχδμην τοῦτων*, "I was connected with them," literally, "I kept hold of them." *παρεδύετο*, "tried to creep or steal into." *Æsch. Ctes. 37, εἰ τοιοῦτον ἔθος παραδέδυκεν ὑμῶν εἰς τὴν πολιτείαν. τυράννου*, Clitarchus, Hipparchus, and Automedon: see above, ch. 71, and Thirlwall's *Greece*, Vol. vi. ch. 45.

80. *ἀποστόλους*, "armaments," equipped according to Demosthenes' Trierarchic law; compare ch. 107. *περιεγένετο*, "was the result;" so *περίεστι*, ch. 128, 201.

81. *ἐφ' ὑμᾶς*, "to go against you from them:" *ἐφ' ὑμῶν* would simply mean "against you, to your prejudice." The accusative implies that Eretria would be an *ἐπιτείχισμα* to Philip, a place from whence he could easily invade Attica.

82. *κατέλυον*, "lodged," *κατάλυμα*, *deversorium*, the place where the beasts of burden were *unhoked*. Thucyd. i. 136, uses the verb with *παρά* and the accusative case, *παρὰ τὸν Μολοσσῶν βασιλέα καταλύσαι. προὔξενεις = ἦσθσ πρόξενος*, "patronus eras." *προξενία* expressed the relation connecting a state with an individual of another country; *ξενία* the relation between two individuals of different countries, or that between two different states. *καὶ λέγων ὡς σιωπῶ... τήμερον*, "You who say that I hold my peace when I have received a bribe, but make an outcry when I have spent it. At any rate this is not your way. You cry out with the bribe in your pocket; and as for stopping, you will never do that, unless the judges here stop your mouth by disfranchising you this day." The words of Æschines are *λαβὼν σείληκας, ἀναλώσας δὲ κέκραγας*, *Ctes. 218. ἀτιμώσαντες*. If Æschines failed in obtaining a fifth part of the votes, he would be a state debtor for 1000 drachmæ, and *ἄτιμος* until the fine was paid.

84. *χρεῖας*, "services." Whenever *χρεῖα* has this sense, it is used in the plural number. *ἀγνοοθέτην*. See Smith, *Dict. Ant.* p. 32.

85. *ᾶ...ἔφη. Ctes. 231. ὡς ἐτέρως*. See on ch. 212. *τιμωρίας τυγχάνειν* signifies either "to obtain vengeance," or "to meet with punishment," according to the context. Both senses occur in the dramatic writers.

86. *πάντας ἀνωμολόγημαι*, *scil. τοὺς χρόνους*, supplied in the text by Dissen and others. *προσόδους = πομπάς*, "solemn processions," used in the same sense *Arist. Nub. 307; Pax, 396; Aves, 854. τῷ νικᾶν λέγων καὶ γράφων*, "By the fact that I carried the objects of my speeches and propositions." *καταπραχθῆναι*, "were brought to a successful issue." So *κατατυχεῖν*, ch. 178, "to succeed in obtaining," the reverse of *ἀποτυχεῖν*.

87. διαρραγῶσι, scil. οὐ λέγοντες, or as Dissen takes it, "rumpantur invidiâ vel indignatione." σίτω ἐπεισάκτω. See Bœckh, *Æcon. Ath.* ch. xv. χάρακα...ἐπολιόρκει, "Having thrown up a rampart against the city, and planted his engines near at hand, he commenced the blockade." Bekker reads χαράκωμα instead of χάρακα. The siege of Byzantium took place B.C. 340. See Thirlwall's *Greece*, Vol. vi. ch. 45.

88. ὅταν λέγω, better than the ordinary reading, ὅταν εἶπω. ἀπλῶς, "honestly."

89. ἐνστάς, "that was going on," already set on foot: so συστάς, ch. 18, denotes the outbreak. ἀνευ τοῦ, "besides that," præterquàm quod: in this sense χωρίς is more common. See Hermann on Soph. *Antig.* init. ἀτης ἀτερ. Διήγειν ὑμᾶς, "fecit ut viveretis." Dissen. ἐν πᾶσι, κ.τ.λ. "With all the necessities of life more abundant and cheaper than the present peace does," viz. that under Alexander. ταῖς μελλούσαις ἐλπίσω = ταῖς περὶ τοῦ μέλλοντος ἐλπίσω. καὶ μετάσχοιεν...προήρηται, "May they rather partake of the blessings which all ye who are sincere patriots beg of the gods, than cause you to share in the results of their own policy." ἐκ τούτων, "in consequence of these events." Bremi reads μηδὲ μετάσχοιεν.

90. ἱερομνάμων, priest of Neptune at Byzantium. Müller, *Dor.* ii. 168. ἀλία, this word is akin to ἀλιζῶ, ἡλιαία, &c. ὀήτραν λαβῶν = λόγου τυχῶν, "having obtained permission to speak." (Schæf.) Not = προβούλευμα, as Müller thinks. δεινδροκοπέοντος. This verb has the same meaning as the Attic expression τεμεῖν τῆς γῆς, "to lay waste the country," which Arnold explains "to cut down or clear that part of the earth where the vines and fruit-trees grow," i.e. to cut down the fruit-trees. The construction of the genitive will then be similar to that in Thucyd. iv. 100, ἦψε τοῦ τείχους, "he set fire to (part of) the wall."

91. ἐπιγαμίαν, Lat. "jus connubii." μετὰ τὰ ἱερά, "after the sacred rites" used in every Greek state before public deliberation. Cf. Arist. *Acharn.* init., and see Mitchell's note on περιμαντηρίου. εὐχαριστία. This is not a pure Greek word, though we have ἀχαριστία below, ch. 314. It is to be observed that even if we suppose all these ψηφίσματα, &c. genuine, yet Demosthenes is not responsible for the language, except perhaps in those which he quotes as brought forward by himself.

92. ἀπὸ ταλάντων ἐξήκοντα, "of sixty talents' weight." ἀπό is frequently used to denote the material of which a thing is made up. So in Herod. ἀπὸ ξύλου πεποιημένα. Compare the expression ἀπὸ σταδίων ἐξήκοντα, "sixty stadia in length," pro-

perly, a distance *made up of* sixty stadia. τῆς Φιλίππου, sub. δυνάμεως.

93. ἡ προαίρεσις ἢ ἐμὴ καὶ ἢ πολιτεία, “my line of policy,” see note on ch. 59.

94. μεμψάμενοι...ἐκείνοις. Dobree, *Advers.* i. 38, remarks that μέμφομαι is only used with the dative when a *person* is spoken of, when it has the sense of “being angry *with* or railing *at* :” with the accusative it simply means “to blame or condemn.” For a general rule in explanation of these double cases, see on ἐξίσταμαι, ch. 319.

95. ἵνα τοίνυν...ἐπιδείξω. The apodosis to this is below, ἐν ἡ δὺο βούλομαι, κ.τ.λ. τοῦτο...ἠγοῦμαι, “For of this I believe you are *already* well assured.” Cf. ch. 110, fin. οὕτως..... χρῆσασθαι, “that the turn I gave to the affair was the one it was expedient to give,” i.e. the sending assistance to the Byzantines. πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων, “By the standard of their most glorious precedents, they should at all times endeavour to regulate their subsequent policy.”

96. ἄλλας νήσους (more commonly read τὰς ἄλλας νήσους), “and the islands besides.” So *Fals. Leg.* 94, χωρὶς τῆς ἄλλης αἰσχύνης, “not to mention the additional disgrace.” This interpretation of ἄλλος does not however necessitate the presence of the article; for we have in *Eur. Med.* 297, χωρὶς γὰρ ἄλλης ἡς ἔχουσι ἀργίας. Either reading, therefore, may stand in the text. Cf. *Plat. Gorg.* 403 c. τῶν πολιτῶν καὶ τῶν ἄλλων ξένων. Δεκελεικὸν πόλεμον. See *Thucyd.* vii. 19.

97. ὀρθῶς...βουλευόμενοι, “and a right and noble decision it was.” ὀρθῶς, with the participle thus, must be translated in Latin “et—sane, &c.” *Meid.* 4 Δ. ὀρθῶς καὶ ξυμφερόντως ἔχων ὁ νόμος (nomin. absolute), “and an excellent law it is too.” v. Buttman in loco. πέρασ μὲν γὰρ ἀπασιν...γενναίως, “For whereas the goal to which all men alike are brought by life is death, yea though one keep himself barred up in a closet; it behoves the brave to take in hand whatever honourable enterprise may from time to time present itself, arming themselves with the hope of good speed as with a buckler; and to bear with magnanimity whatever fate heaven may award them.” Cf. *Propert.* iii. 18, 25, “Ille licet ferro cautus se condat et ære, Mors tamen inclusum protrahit inde caput.” προβαλλομένους, “sibi ut clypeum protendentēs,” used thus ch. 195, fin. “To shield another” would be προβεβλήσθαι τίνος.

98. Λακεδαιμονίους, governed by ἀνελεῖν. οὐδ’ ὑπέρ...διαλογισάμενοι, “Nor even considering *how badly* (οἷα) those men had treated you for whom ye were to peril yourselves.”

99. Ὁρωπὸν. See Thirlwall's *Greece*, Vol. v. ch. xl. p. 174. τῶν ἐθελοντῶν...πόλει, "The trierarchs who volunteered on that occasion being the first that appeared in the state." This was the third form of τριηραρχία by συντελεῖται, which came into force B.C. 357. See Smith's *Dict. Antiq.* p. 1160.

100. μηδέν...ὑπολογισάμενοι, "Nullam injuriarum vobis illatarum pensi habentes in iis rebus, quæ vobis creditæ essent: sed omnes integras bonâ fide reddentes." Schæfer. σωτηρίας, sub. ἔνεκα.

101. ὑπερ αὐτῆς...οὔσης. Dissen rightly translates, "Quum ipsius urbis salus quodammodo in deliberationem veniret." τρόπον τινά, "in some sort, somehow." Cf. ch. 44, αὐτοὶ ἐκ πολλοῦ τρόπον τινὰ πολεμοῦμενοι.

102. τούτων, governed by ἐξῆς. καταλυόμενον, "going to ruin." τοὺς πλουσίους...γιγνομένους, "The rich becoming exempt after a small outlay; the citizens of moderate or small property gradually losing it; and, moreover, the state being, from these causes, too late (with its naval equipments) for the occasions which demanded them." ἀτελεῖς, "getting their discharge from the τριηραρχία." ἔθηκα νόμον, "I proposed a law." θεῖναι νόμον, properly applied to a legislator who was αὐτοκράτωρ, θέσθαι νόμον, to one who proposed laws binding on himself as well as the community, as in a republic. This latter was always limited to its original sense: θεῖναι νόμον came to be used irregularly. For an account of this law, consult *Dict. Antiq.* p. 1160.

103. καὶ γραφεῖς...ἀπέφυγον, "And when an indictment was laid against me, I came into court before you to meet the suit I shall presently mention (τοῦτον), and was acquitted." ἀγῶνα governed by εἰσῆλθον, as below, 105, εἰσῆλθον τὴν γραφήν. καίτοι...ὑπωμοσία; "And yet how much do you imagine the first class of the Symmorîæ, or the second and third (in order of wealth), offered me, to induce me, if possible, not to propose the law at all: if not, at least suffer it to become a dead letter by taking the oath for postponement?" Συμμορίαι, see *Dict. Antiq.* p. 449 and 1160; ὑπωμοσία, p. 403, fin.

104. μικρὰ καὶ οὐδέν, "little or nothing." So 130, χθὲς καὶ πρῶην. Cf. Soph. *Antig.* 327; *Trachin.* 34. συνεκκαίδεκα, "sixteen to one vessel." They were in the habit of letting out their shares in the trierarchy by paying one talent, an abuse to which Demosthenes' law put a stop. τὸ γιγνόμενον. "Rata portio," the sum fixed by assessment according to their property. Cf. *Timocrat.* 94: γράψαι ἀντὶ μὲν τοῦ τιμήματος...τὸ ἀργύριον ἀντὶ δὲ τοῦ "τὸ γιγνόμενον"...δ ὠφλέν. καὶ δυοῖν ἐφάνη...συντε-

λής, "And it became manifest that he who had previously borne but a sixteenth part of the expense of one vessel, might now have to furnish two by himself." οὐδὲ γὰρ ἔτι: the force of ἔτι is "so far had abuses gone under the old system, that they no longer called themselves," &c.

105. τὸ τριηραρχικόν. Schæfer takes this to mean "the contributing body;" others with greater probability interpret it "the Trierarchic court;" and Taylor translates it "the Admiralty."

ἐκ τῶν ἐν τοῖς λόχοις συντελειῶν, "ex societatibus in Symmoriis." (Dissen). λόχος, "a company," is strictly a military term. χορηγία=λειτουργία.

106. αἰρεῖσθαι, "to choose;" subaud. δέδοκται τῇ βουλῇ καὶ τῷ δήμῳ. Ἐὰν δέ...χρημάτων, "But if the assessed property be found to contain money over and above the ten talents." ὑπηρειακοῦ="navis actuariae." εἰς συντέλειαν...τάλαντα, "being formed into a contributing body, until they make up the required sum of ten talents" (τὰ δέκα).

107. οὐ τοίνυν...δεδοκέναι, "I pride myself therefore not merely on the fact that I refused to drop these proceedings, nor that I was acquitted when an indictment was laid against me; but because the law I proposed was a beneficial one, and because I gave the test of experience to its operation." καθυφείναι, prop. =συστεῖλαι, "to furl sails," applied to a cause, *Mid.* p. 526. ἀποστόλων, "armaments;" ἀποστολέων, "leaders of ἀποστόλοι," =Ναυαρχοί. Μουνυχία, part of Peiræus, where was a temple of Artemis. ἐδέθη, "was thrown into prison." αὐτοῦ, "in harbour;" the Peiræus aforesaid.

108. ἦν ἐν τοῖς πένησι, "devolved upon the poor." πολλὰ ...ξυνέβαινεν, "the cases of impossibility to meet the demand which occurred were numerous." See above, ch. 38. πάντ' οὖν ...οὖν, "in consequence." On this subject compare *Arist. Equit.* 880, where Cleon threatens to ruin the sausage-seller by the trierarchy: ἐγὼ σὲ ποιήσω τριηραρχεῖν, ἀναλίσκοντα τὰ σαυτοῦ, παλαιὰν ναῦν ἔχοντα, κ.τ.λ.

109. φανήσομαι...ἔχων, "it will be clearly proved that I have," which is always the force of φαίνομαι with the participle.

110. λόγους ἀποδοῦναι=ἀπολογεῖσθαι. τὸ συνειδὸς ὑπάρχειν μοι=ὑμᾶς ὑπάρχειν μοι ξυνειδὸτας. See note on ch. 95. καίτοι ...γε, always separated by one or more words. See Porson on *Medea*, 657. An exception to this rule occurs in *Aristoph. Acharn.* 685. μέντοιγε need not be so separated. See below, 112; and Lobeck *ad Phrygn.* p. 342.

111. τῶν μὲν οὖν...νόμων, "Of the arguments then which he promiscuously jumbled together, when speaking of the laws

which you see suspended near that of Ctesiphon," (παραγεγραμμένων), i.e. the former laws, for violating which Ctesiphon was to be convicted by γραφή παρανόμων, and which were hung up on a tablet (σανίδιον) by the side of the defendant's law, for the judges to compare. διωρίζετο, "distinctly asserted," ch. 40, sup. διακεχειρικά: this verb is peculiarly applied to the administration of the public money. Æsch. Ctes. 27.

112. μισανθρωπίας, "churlishness, inhumanity." καὶ τούτους...ἐφιστάναί, "and to constitute them (scil. the informers) inspectors over the accounts of sums he has voluntarily contributed." στέρξω, "I will acquiesce," in which sense ἀγαπῶ is also used. See Monk on Eur. Hippol. 460.

113. θεωρικῶ: see note on 118, below. ἐπήνεσεν αὐτὸν ὑπεύθυνον ὄντα (ἢ βουλή). These words are quoted as Æschines' own, as also below, ἀλλὰ καὶ τειχοποιὸς ἦσθα. καὶ διὰ γε...περὶ ἐμοῦ, "Yes, and for this very reason a vote of thanks was justly passed in my favour, because I freely gave the sums expended, and did not set them down in the public accounts. For accounts, it is true, demand a scrutiny and auditors; but a free gift must, in common justice, meet with gratitude and public thanks. Acting on this principle, Ctesiphon here proposed these honours in my case." δωρεὰ always "a gift," never "a bribe."

114. ἤθεσω, "code of morality, moral duties," in opposition to νόμοι here, and inf. 275. In Plato it is frequently opposed to ἔθῃ. σχέτλιον...γε. See on ch. 116. ἐστεφάνωνται...ἐστεφανοῦντο...τετίμηται. Remark the change of tense. The perfect denotes that Nausicles and Neoptolemus were still living; the imperfect, that Diotimus and Charidemus were dead.

115. τούτοις, "in honour of these men." So below, 118, τὸ ψήφισμα τὸ γραφέν μοι. οὐκ εἰσέπραξε, "did not exact it, charge it to the people."

116. σκυλευθέντων, "stripped of their arms."

117. νῆ Δία...κατηγορεῖς, "Well, but I abused my power when in office, say'st thou? granting this, how was it that you, though present when the public accountants brought me into court, spoke not a word in accusation?" νῆ Δία in Demosthenes generally serves to usher in the adversary's objection in an ironical manner, as here: νῆ τὸν Δία is strongly affirmative.

118. οἷς γὰρ...φανήσεται, "the points in the senate's decree which he did not then accuse, these he will be proved to bring forward slanderously in the present prosecution;" i.e. because he made no accusation then, he is proved to be making a false one

now. τοῖς θεωρικοῖς, "in addition to the regular theoric fund collected from all the tribes," sub. χρήμασι. Dissen professes himself unable to understand θεωρικοῖς, and would read θεωροῖς with Schæfer; but τὰ θεωρικά as well as τὸ θεωρικόν may be applied to the theoric fund. εἰς θυσίας. The theoric fund might legitimately be expended in festivals and sacrifices, though not for military purposes, in consequence of the law of Eubulus (see *Dict. Antiq.* p. 1126). This law of Eubulus Demosthenes found to stand greatly in the way of his plans for the national defence; but he did not succeed in getting it repealed till B.C. 339, shortly before the battle of Chæroneia.

120. σκαιός, properly "left-handed," and hence "clumsy," metaphorically "foolish," opp. to δεξιός, "clever." It answers exactly to the French word "gauche." Cf. Virg. *Ecl.* "si mens non læva fuisset," and Hor. *Ars Poet.* "O ego lævus, qui purgor bilem sub verni temporis horam." στεφανοῖ, subjunctive mood.

121. ἀναγορευέτω. Subaud. ὁ κήρυξ. τί σαυτόν...ἐπὶ τοῦτοῖς; "why do you not dose yourself with hellebore after such conduct?" i. e. to bring your senses back to you. φθόνου δίκη. Cf. ch. 13. νόμους μεταποιῶν. The full construction of this elliptical clause would be καὶ νόμους τοὺς μὲν μεταποιῶν, τῶν δὲ ἀφαιρῶν μέρη.

122. ἔπειτα...κομιζόμενος, "Next, though your own conduct is such as I have described, you make a list of the proper qualifications for a popular leader; just as one who has ordered a statue to be made according to a contract, and on delivery finds it deficient in the specified qualities." See *Æsch. Ctes.* 168. ἢ λόγῳ, understand ὥσπερ before λόγῳ. συγγραφῆ, see Boeckh *de Æc. Ath.* i. p. 141. ῥητὰ καὶ ἄβῥητα, "fanda infanda, quicquid in buccam venerit." Cf. *Meidias*, p. 540; *Soph. Œd. Col.* 1001, &c. ὥσπερ ἐξ ἀμάξης, scil. αἱ γυναῖκες. Bentley, in the *Phalaris*, particularly warns us not to apply this expression to the ancient Players' cart of Thespis, but to the carts used in the festivals of Bacchus and Eleusis, in which the women were conveyed, and from whence they were wont to abuse one another. *Arist. Plut.*, μυστηρίοις δὲ τοῖς μεγάλοις ὀχουμένην Ἐπὶ τῆς ἀμάξης. "Upon which passage of Aristoph.," says Bentley, "the old scholiast and Suidas have this note: 'In those carts the women made abusive jests upon one another, especially at a bridge over the Cephissus, where the procession used to stop a little: from whence to abuse was called γεφυρίζειν.' But besides the Eleusian there was the same custom in many other festival pomps; whence it was that πομπεύειν and πομπεία came at last to signify scoffing and railing."—*Greek Theatre*, p. 231.

123. *καίτοι καὶ τοῦτο*, understand *σκοπεῖτε*: cf. the expression *τοῦτ' ἐκέينو* of dramatic poetry. *ἔχειν*, "implies." *κακῶς*, another reading is *κακῶν*, "from our private quarrels."

124. *ἐνταῦθα*, "in this point," viz. abuse. *ὑπὲρ τούτων*, "in the service of these Athenians."

125. *τῇ προθεσμίᾳ*. The *νόμος προθεσμίας* answers to our "Statute of Limitations." It limited the term for bringing civil actions to five years after the alleged offence was committed. But in cases of *γραφὴ παρανόμων* one year only was allowed. *δρα μή...προσποιῆ*. "beware lest you be found in reality the enemy of these Athenians, while you pretend to be mine alone."

126—160. The public and private life of Æschines.

126. *δεῖ δέ με*. *δέ* in apodosis, see on ch. 47. Cf. Herod. ix. ch. 6, and Hermann on *Soph. Philoct.* 89. *αὐτά*, "facts," as opp. to *πολλῶν καὶ ψευδῶν*. *τίς ὤν...διασύρει*, "who and of what family he is, that so glibly sets the example of foul language, and criticises words of mine" (*τίνας*). *ῥαδίως*, temerè, "unscrupulously," in a bad sense; as ch. 70, *ὦ λέγων εὐχερῶς ὅτι ἂν βουληθῆς*.

127. *σπερμολόγος*, "a babbler," prop. one who picks up scandal as a bird does grain. *περίτριμμα ἀγορᾶς* = *ἀγοραῖος*, "this hack of the market-place," i. e. versed in all its tricks. Cf. Arist. *Nub.* 440, *περίτριμμα δικῶν*: *Soph. Ajax*, *ἡ τοῦπίτριπτον κίναδος* (tricksy fox) *ἐξήρου μ' ὄπου*; *δλεθρος γραμματεὺς*, "a pestilent assembly-clerk." *δλεθρος* = *ὀλέθριος*. *Œdipus* (*Soph. Œd. Tyr.* 1344) calls himself *τὸν μέγαν δλεθρον*. *γραμματεὺς*, see *Fals. Leg.* 109, 360. *ξύνεσιν...ἐπικαλούμενον*, "appealing to intelligence and education." See *Æsch. Ctes. fin.*

128. *κάθαρμα* = *φαρμακός*, "a scape-goat." Ld. Brougham's word for it, "you abomination," is not amiss, though his reviewer, as usual, objects; for "abominor" is strictly "to abhor as ill-omened or accursed." Cf. Mitchell on the word *δημοσίους*, Arist. *Equit.* 1099. *τοῖς δ' ἀπολειφθῆσι...περίεργον*, "but to those who fail in obtaining it, like you, yet pretend to it out of sheer stupidity, the result is that they vex their hearers when they speak, but do not get the credit of really being what they set up for." *ἀπολειφθῆσι*, literally, "who are left behind by it." *ἀναισθησία*, see on ch. 35.

129. *γράμματα*, see on ch. 265. *χοίνικας*, "shackles for the legs." Arist. *Plut.* 276, *αἱ κνημαὶ δὲ σοὶ βοῶσιν Ἰοῦ ἰοῦ τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι*. *ξύλον*, "a wooden collar," *furca*. Arist. *Nub.* 592, *εἶτα φιμώσῃτε τούτου τῷ ξύλῳ τὸν αὐ-*

χενα. Cf. *Equit.* 397. These χοίνικες and ξύλον were combined in the πεντεσύριγγον ξύλον mentioned *Equit.* 1049, which was a kind of stocks furnished with five holes, to admit the head, arms, and legs. ἡ μήτηρ...ἐξέθρεψε, "or that your mother, by prostituting herself in the daytime at the brothel near the shop of Heros, surnamed Calamites, managed to rear you, the beautiful statue and topping player of third-rate parts that you are!" μεθ-ημερινός = diurnus, καθημερινός, quotidianus. Read τῷ Καλαμίτῃ Ἡρωί with Schæf., and comp. *Fals. Leg.* 279, ἡ μήτηρ...καρπουμένη τὰς τῶν χρωμένων οἰκίας ἐξέθρεψε τοσοῦτους τουτουσί...διδάσκων δ' ὁ πατήρ γράμματα πρὸς τῷ τοῦ Ἡρω τοῦ λατροῦ. The name Καλαμίτης probably came from some medical use of the κάλαμος—v. καλάμισκος, *Arist. Acharn.* 1034.

130. οὐδὲ γάρ...καταρᾶται, "for he was not born merely of ordinary parents, but of such as the community execrates;" though Dissen refers ὧν ἔτυχεν to the actions of Æschines. ὀψέ = serò, not recenter; "late in life." Γλανκοθέαν: her real name was Glaucis. "Ἐμπουσαν. Cf. *Arist. Ran.* 284, to which passage Demosthenes probably alludes. πάντα ποιεῖν καὶ πάσχειν, "quidvis et facere et pati." Hor.

131. οὐχ ὅπως...ἔχεις, "you are so far from being grateful." οὐχ ὅπως with οὐκ understood = non modò in Latin: but this last can only be used in negative statements, as when followed by "ne quidem."

132. ἀποψηφισθεῖς, "rejected from the civic register," which was made up by διαψήφισις, recensio, such as revising-barristers take in England.

133. καὶ εἰ μή...fin. "Had not the senate of the Areiopagus, hearing of the transaction and remarking your mistimed culpable carelessness, traced out the fellow, apprehended him, and brought him up again for trial before you; this wretch would have been snatched out of your hands, shirked the penalty due to his crimes, and left the country by the help of this fine-spoken gentleman here: but as it was, you ordered him for torture and execution, as you would Æschines too, at least if he had his deserts."

134. κάκεινην, scil. τὴν Ἄρειον πάγον. Transl. "inasmuch as you had elected this court and made it supreme over the matter." σύνδικος, properly defendant's counsel, and συνήγορος plaintiff's. But the two words came to be used indiscriminately for any advocate.

135. συνεδρεύσαντες, "having formed a συνέδριον or assembly." The Areiopagus was frequently called συνέδριον, (Bœckh, *Ec. Ath.* i. p. 450). τοῦτου μέλλοντος; read λέγειν with Bekker.

136. *νεανίου*. Æschines was forty-five years old at the time spoken of, for Antiphon was executed B.C. 342. *νεανίου* must therefore mean "this rash, headstrong man." Cf. Eur. *Suppl.* 580; Plat. *Gorg.* 508 D; Arist. *Vesp.* 1307. *πολλῶ ῥέοντι*, "multum fluenti." Compare *πολὺς ἐνέκειτο*, Thucyd. iv. 22. Eur. *Hippol.* *Κύπρις γὰρ οὐ φορητόν, ἦν πολλὴ ῥυή*. Hor. *Od.* iv. 2, 7; *Sat.* i. 2, 28.

137. *συνιών*, "having gone by appointment to meet." See Æsch. *Ctes.* 223 sqq. *μόνος μόνῳ...ἐκοινολογεῖτο*, "had a tête-à-tête interview and conversation." *ὑπῆρχε τῇ φύσει*, "was by his original nature."

138. *ὑποσκελίζειν*, "to trip up, supplant." He reproaches the Athenians with the same evil tendency, ch. 3. *τῶν μὲν λαιδοριῶν καὶ τῶν κατηγοριῶν ἀκούειν ἡδέως*.

139. *δοτε*, "condonate," "concede him this." *Χερρόνησος*. See above, cc. 92, 93. *ἐνεστήκει*. See note on *ἐνστάς*, ch. 89. *ιαμβειοφάγος* either = *φιλολοιδόρος*, (cf. "criminosus Iambis," Hor.), or more probably "a spouter, mouther of Iambic verses," cf. ch. 267. This last is Schæfer's interpretation. *οὔτε μείζον οὔτ' ἔλαττον*, we use the positive degree in English, "great or small." *ἐν τῷ ἐμῷ ὕδατι*, literally "whilst my water-clock (or clepsydra) is going:" hence "in the time allotted for my speech." See *Fals. Leg.* 64, and *Dict. Antiq.* p. 615. *δυοῖν ἀνάγκη θάτερον*, sub. *αἰρεῖσθαι*: "he must have recourse to one of two alternatives" = he is on the horns of a dilemma.

140. *Ἄρ' οὖν οὐδ' ἔλεγεν...ἐτέρῳ*, "Pray did he consequently refrain from speaking (as he refrained from proposing anything) when the time came to work some mischief? Nay, we might rather say, no one else could speak because of him." *ἄρ' οὖν*, num igitur, expects the answer "no." *μὲν οὖν* = "immo verò," common in the dramatic writers. Cf. 130, *χθὲς μὲν οὖν καὶ πρῶην. ἐπέθηκε τέλος*, "put the finishing stroke upon," brought to a climax. *τὰ τῶν Ἀμφισσέων δόγματα*, "the decrees concerning the Amphissæans." Thucyd. i. 140, *τὸ τῶν Μεγαρέων ψήφισμα. ὡς διαστρέψων*, "under the idea that he will distort." *τὸ δὲ οὐ...ἐρεῖς*, "whereas the fact is not as he thinks it will be: how should it? you will never succeed in washing yourself clean of what you there did: you will not say so much as to manage that." *ἐκνίψῃ*, as we say, "to wash one's hands of a thing," the proper signification of *νίπτω*. Compare the sense of the Lat. *purgo*, "to excuse oneself."

141. *πατρῷς*, "Gentile god," because he was the father of Ion. *ἀνόνητον*, "deriving no benefit from," the ordinary sense of the word is "useless," as in Soph. *Ajax*, 758, *τὰ γὰρ περισσὰ*

κάνονητα σώματα (where Wunder reads *κάνονητα*). Cf. Eur. *Hec.* 766.

142. μή...ἐλάττων, "lest he should be considered as too poor a creature to have done the mischief that he *has* done." He gives them a similar caution in *Fals. Leg.* 26: δεῖ δὲ μηδένα ὑμῶν εἰς τὸ τῶν πραγμάτων μέγεθος ἀποβλέψαντα μείζους τὰς κατηγορίας τῆς τούτου δόξης νομίσαι.

143. πόλεμον εἰσάγεις, πόλεμον. The word πόλεμον being placed first in the sentence and repeated, expresses the anxiety uppermost in the speaker's mind. Compare Virg. *Æn.* ix. 427, where Nisus is rushing forward to save Euryalus, he exclaims, "Me, me, adsum qui feci: in me convertite ferrum." οἱ ἐκ παρακλήσεως συγκαθήμενοι, "his packed audience," Lat. fautores or advocati. Cf. *Fals. Leg.* init., αἱ τῶν παρακλητῶν σπουδαὶ καὶ δεήσεις. Thucyd. vii. 13. They were summoned by παραγγελία of the person who wanted their aid: they came all together to the ecclesia early, and sat down in a body (συγκαθήμενοι). Dicæopolis (Arist. *Acharn.* init.) says he comes prepared βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας, which will give us a notion of the proceedings of these παράκλητοι. The word "advocatio" came to have the technical meaning of "time granted by the prætor for a man to summon his friends."

144. καὶ τίνος...ἐπράχθη, "for whose sake this affair was got up (properly, *packed* together as goods), and how it was carried into execution."

146. μήτε Θετταλῶν ἀκολουθούντων, "in case the Thessalians did not join him," which they did *not*. δυέντων, "gave him a passage through Bœotia."

147. εἰ μὲν...τὸν νοῦν, "if then he attempted to persuade—the he thought no one was likely to listen to him." For the use of the future with ἄν, comp. *Fals. Leg.* 394, τοὺς ὅτιοῦν ἄν ἐκείνῳ ποιήσοντας, and *Leptin.* 40, οἷς ἄν ὁ νόμος βλάψειν: it is, however, a rare construction. προσέχειν is sometimes read in this passage, and Dissen omits ἄν. τοῖς Ἀμφικτύοσι, "for the Amphictyons." τὴν Πυλαίαν ταραχὴν, "about the disturbance at the Pylæa," or Amphictyonic synod. This word comes to signify any assembly, and is also used in Demosthenes for the right of sending delegates to the Amphictyonic council. It is derived from Πυλαί, because the session was held in the neighbourhood of Thermopylæ, as also at Delphi. At Athens three Pylagoræ were annually elected to act as representatives together with one Hieromnemon, appointed by lot. See *Dict. Antiq.* pp. 80, 81; and for an account of this war, Thirlwall's *Greece*, Vol. vi.

149. ἀνερρήθη, "was proclaimed," hence "elected." This verb (ἀναρρέω) is only used in the aor. 1 pass. ἀνερρήθην. λόγους...συνθείς, "by stringing together specious words and myths about how it came to pass that the Cirrhæan territory was consecrated," scil. to Apollo. This was in the *First Sacred War*, B.C. 586. συνθείς, cf. Æsch. *Prom. Vinc.* 689.

150. περιελθεῖν...εἶναι, "to take a survey of the land which the Amphissæans declared they were in the habit of farming because it was their own, but which Æschines complained was part of the sacred territory." Æsch. in *Ctes.* 107—112. οὐδεμίαν δίκην. The ground of quarrel which Æschines mentions (*Ctes.* 116 sqq.) is probably fabulous. ἀνευ τοῦ προσκαλέσασθαι, "without having summoned you." ἐκλήτευσεν, "cited in presence of witnesses;" κλήτορες, see ch. 55. ἀπὸ ποίας ἀρχῆς, "dating from whose Archonship," though ἐπί is the commoner reading, "in whose Archonship."

151. μικροῦ, "within a little," = μικροῦ or ὀλίγου δεῖν or παρὰ μικρόν. ὡς ὁ ἅπαξ ἐταράχθη, "when once, in consequence of these events, definite charges and war were stirred up against the Amphissæans:" ὡς ἅπαξ = "postquam semel." οὐδὲν ἐποίουν, "were doing no good," gaining no advantage. ἦγον, sub. τὰ πράγματα.

152. εἰσφέρειν, "to pay a war-tax," which was upon property (οὐσία). ἐρρῶσθαι φράσας πολλά, "bidding a long farewell to the Cirrhæans," i. e. having nothing more to do with them. Cf. *Mid.* 48. *Fals. Leg.* 278, ἐρρῶσθαι φράσας πολλά τῷ σοφῷ Σοφοκλεῖ. Cic. *de Div.*, "Ego vero multam salutem et foro dico et curiæ."

153. νῦν δέ...ἐκένοι, "but as it was, they held him in check, at least so far as to prevent any sudden operations." τὸ γ' ἐξαιφνης, "at least for the instant." εἶτα = μετὰ τοὺς θεούς.

154. τοῦ λοιποῦ, "on any future occasion." This phrase is always used in negative sentences, and contains the idea of "iteration." τὸ λοιπόν in affirmative propositions, with the idea of "duration," signifies "during all future time."

155. κατανειμάμενοι, "having divided amongst themselves." The decrees were in the autumn (τῇ μετοπωριῇ Πυλαία, ch. 151), which finally constituted Philip Amphictyonic commander. His letter was therefore written in the same month (Boedromion) in which he was elected, and not, as some suppose, reading Ἐκατομβαιῶνος, inf. 157, after the capture of Elatæa.

156. πρόφασιν. The twofold signification of this word is

worth bearing in mind, and is well illustrated in this chapter. It first means "the real reason" (τὴν μὲν ἀληθῆ πρόφασιν), we may say in a good sense, and immediately afterwards "the false reasons" or pretexts, τὰς ἀφορμὰς καὶ προφάσεις.

157. εὐσεβῶν, "held sacred, revered." This passive sense of εὐσεβής, applied to a thing, is unusual. We have εὐσεβῆς ψῆφος above, but that means rather "a religious vote," a vote consistent with religion and the oaths taken. In Eur. *Elect.* 1272, we find εὐσεβὲς χρηστήριον, in the pass. sense. ἐνεστῶτος, as we say, "on the first instant." The words τοῖς δὲ συμβούλοις ἡμῶν κειμένους are unintelligible as they stand, and it seems best to expunge them with Schæfer. The sense will then be, "those who refuse to attend the rendezvous with all their available forces, we shall treat as liable to the penalties of war," i.e. ὡς πολέμοις. This threat is of course levelled against the Thebans.

158. μὴ λέγετε περιόντες, "do not go about and say." Cf. *Fals. Leg.* 209, ταῦτα γὰρ τραγωδεῖ περιών. ὑφ' ἐνός, scil. Philip.

159. οὐκ ἄν ὀκνήσαιμι...εἰπεῖν, "I should not hesitate to load with the accumulated guilt of all the subsequent ruin." ὄν ὅπως πότε...ἀληθείας: Dissen thinks these words were spoken aside, but Demosthenes was not over-scrupulous about taxing the Athenians with such carelessness. See ch. 133, τὴν ὑμετέραν ἄγνοιαν, κ.τ.λ. ἀπεστράφητε, "felt an instinctive abhorrence of, or aversion to."

160—252. Statement and justification of Demosthenes' own policy.

160. τὰ ἔργα τῶν πόνων, as Thucyd. i. 22, τὰ ἔργα τῶν πραχθέντων: τοὺς πόνους would have been sufficient to express the sense, but τὰ ἔργα is put in to give a more pointed antithesis to τοὺς λόγους.

161. παρ' ἐκατέρως, "in each of the two states," Athens and Thebes. παρατηρῶν διετέλου, "I was still watching (as it were, keeping guard by the side of the events) as I had been all along." See on ch. 57.

162. Ἀριστοφῶν, see on ch. 75. Æschines (*Ctes.* 139) says of him, πλεῖστον χρόνον τὴν τοῦ Βοιωτιάξειν ὑπέμεινεν αἰτίαν. This is Aristophon the Azenian, "civis nobilissimus," who doubtless disagreed with Eubulus on many points (ἀντιλέγοντας), for the latter was a mere demagogue, as his law περὶ τῶν θεωρικῶν proves; see on ch. 118.

163. καὶ εἰ μὴ...ἠδυνήθημεν, "had we not arisen from our apathy a short time before, we should not have been able to

recover ourselves." προεξανέστημεν μικρόν=ἐξανέστημεν μικρόν πρὸ τούτου. ἀναλαβεῖν (αὐτοὺς Dissen reads), "to recover one's strength after a shock." οὕτω μέχρι πόρρω, usque adeo, for μέχρι οὕτω πόρρω. συνέκρουον, see on ch. 19.

164. πορθεῖ, "oppugnat," Schæfer, who compares Diod. Sic. xv. 4, πολιορκίαν ξυνεστήσαντο πρὸς τῇ Σαλαμῖνι καὶ τὴν πόλιν ἐπόρθουν κατὰ γῆν ἅμα καὶ κατὰ θάλασσαν. μάλιστα μὲν, "if possible—first and foremost." εἰ δὲ μή, "failing in that." τὰς ἀνοχὰς ποιήσασθαι, "to protract the armistice." τὰς, "already existing." ἀνοχή=ἀναχωκῆ, properly a suspension of hostilities, from ἀνέχω: so we say of the weather, "it will hold up." Comp. the expression in *Fals. Leg.* 57, ταῖς παρ' ὑμῖν ἐπανεχόντες ἐλπῖσω, "holding up (or as Mr Shilleto translates it, 'keeping their heads above water') by their hopes with reference to you."

165. ἐνδεχομένως, "accordingly," "as well as the circumstances admit of." καὶ γὰρ νῦν...μετρίων, "for as matters now stand, it hath decided to send out no forces, in case of obtaining any tolerable terms" (from Philip). βοηθεῖν, as Thucyd. i. 107, ἐβοθήθησαν δ' ἐπ' αὐτοὺς οἱ Ἀθηναῖοι πανδημεί, in the simple sense of sending troops to fight; the primary meaning of the word.

166. ἐξ ὑποστροφῆς, a military term, "wheeling round." παραπέμψαντες. Hesych. ἀπωθοῦντες, "cum contemptu transmittentes." Dissen.

167. πᾶσαν προσφέρονται φιλοτιμίαν, "affect to offer you their most zealous service." ῥοπὴν = momentum, "a thing which I expect will be of no slight moment to you."

168. ὡς οὐδ' ἂν...Θηβαίων, "with the impression that it was impossible under any circumstances that we should still be found acting in concert with the Thebans." εἴ τι γένοιτο answers nearly to the Lat. "quicquid accidisset," and implies, "if aught untoward should have occurred," comp. ch. 219, fin. συμπνευσόντων ἂν was rightly changed by Schæfer into συμπνευσάντων, against Bekker and Dindorf; for though the fut. partic. with ἂν is admissible (see on ch. 147), yet the future of πνέω is always πνεύσομαι, not πνεύσω. The force of ἔτι is "yet, in spite of all his manœuvres."

169. This fine passage was highly admired by the ancients, see Longinus, ch. 10. Elatæa was distant 78 English miles from Athens. κατείληπται, the perfect, because they are given as the messenger's own words. μεταξύ δειπνοῦντες, "before they finished their evening meal," which is a proof that they took certain meals in the prytaneum. γέρρα, booths of wicker-work, and therefore easily demolished. This fire Schæf. supposes to have been lighted for the purpose of φρυκτωρία, to summon the demes to Athens.

στρατηγούς μετεπέμποντο, scil. that they might convene a συγκλητὸς ἐκκλησία, which was done by sound of trumpet; hence τὸν σαλπικτὴν ἐκάλουν. καὶ πρὶν... ἄνω καθήτο, "and before it (the βουλή) had proposed any subject (to the ἐκκλησία) for discussion, or given the preliminary vote for any measure, the whole people was seated in the Pnyx," which was part of Mount Lycabettus; hence ἄνω, comp. the common phrase ἀναβαίνειν εἰς τὴν ἐκκλησίαν, and Arist. *Ran.* 405, τοῖς ἄνω νέκροισι, "the corpses in the Pnyx."

170. τίς ἀγορεύειν βούλεται; This official summons was as it were the shibboleth of happy democracy. Æschines gives it more fully (*Ctes.* 4, τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων, καὶ πάλω ἐν μέρει τῶν ἄλλων Ἀθηναίων). See Arist. *Acharn.* 45.

171. ἔδει, "it was intended," scil. by the herald's summons. ὑμεῖς, "you judges." οἱ τριακόσιοι, the ἡγέμονες τῶν ξυμμοριῶν, according to the division of Nausinicus, B.C. 377.

172. παρηκολουθηκότα τοῖς πράγμασι, "who had watched the course of the events," literally "followed alongside of them." See παρατηρῶν διετέλουν, ch. 161; *Fals. Leg.* p. 423; *Timocr.* p. 703. πόρρωθεν, "for a long time past." Brem. reads ἐπιμελῶς with Bekker, &c., after πόρρωθεν. ἤμελλον, "was likely."

173. ἐφάνην οὗτος, "such a one I was clearly shewn to be;" or perhaps ἐφάνην may be intended to convey the sense of "appearing as a guardian angel," which it frequently does: "I came to preserve you in the hour of need." τὰ δέοντα, governed by λέγων καὶ γράφων. ἐξηταζόμεν, "I was found," prop. after examination: cf. ἐξητάσαι, ch. 197. πρὸς τὰ λοιπά... ἐμπειρότεροι, "for (or during) the rest of my speech you will be better able to comprehend my whole political life."

174. ὡς ὑπαρχόντων... Φιλίππῳ, "as if Philip already had the Thebans on his side."

175. εὐτρέπισται, "sibi conciliavit." Diss. ἀνθεστηκότας... ἐναντιουμένους, "who from the first withstood his projects, and are now his avowed enemies." παραστήσας τὰ ὄπλα, "when he has stationed his troops close at hand." Cf. ch. 87, μηχανήματ' ἐπιστήσας.

176. προσδεξαμένων, "having received him in addition" to those who were before inclined to do so.

177. μεταθέσθαι. Not τὸν φόβον, but as Schæfer says, "absolute positum," "to turn our attention to other objects." πολὺ

ἐγγυτέρω. Elatæa, however, was 43 miles distant from Thebes. ἐξ ἴσου, the full force of this elliptical expression is "on equal terms with" those who φρονούντες τὰ Φιλίππου, παρρησιάζονται περὶ τῶν ἀδίκων. εἰάν τις...ἔη, "provided he comes against them." The indefinite τις is frequently used for the definite pronouns ἐγώ, σύ, ἐκεῖνος, &c. So Ajax in *Soph.* says, ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί, "the deed must be accomplished with speed to some one," i.e. to myself.

178. καὶ ποιῆσαι,...ἐξέδου, "to give them full authority to decide, along with the Strategi; both when they (the ambassadors) should proceed to Philip's head-quarters, and when the expedition should leave Attica." χρήσασθαι, see on ch. 95. μὴ δεῖσθαι...καιρός, "to require nothing of the Thebans, for that would be shameful at the present crisis." προσχήματος = προφάσεως, "a pretext," scil. of acting disinterestedly. κατατυχεῖν, see on καταπραχθῆναι, ch. 86.

179. οὐκ εἶπον...ἔγραψα δέ. Translate this instance of the figure "Sorites" thus: "I did not propose these measures, and then not draw up the formal resolution of them," &c. Dissen gives many references to illustrate this figure.

180. Βάτταλον. Some take this as = μαλακός. But it is probably a nickname akin to the word βατταρίζω, "to stammer," a defect which Demosthenes laboured under when a young man. βατταρίζω is usually derived from Battus, a stuttering king of Cyrene, mentioned by Herod. iv. 155. Yet the word looks more as if it had been coined to express the sound (ὀνοματοποιόν). The interpretation of μαλακός, however, seems to be confirmed by a passage in *Æsch. Fals. Leg.* p. 273, ἐν παισὶ μὲν γὰρ ὧν ἐκλήθη δι' αἰσχροουργίαν ἢ κιναιδίαν Βάτταλος. Κρεσφόντην, a Heraclid, king of Messenia, who was slain by Polyphontes. The principal character in this play was Merope, wife of Cresphontes, who at his death was compelled to marry the murderer. *Æschines* could only have come forward as the shade of Cresphontes (as Polydorus in the *Hecuba*), for the plot turns upon events which happened after the murder. Κρέοντα. Dr Donaldson in his preface to *Soph. Antig.* remarks that Creon would properly be the part of the Deuteragonistes: the first actor would take the two parts of *Antigone* and *Hæmon*, the second *Creon*, the third *Ismene* and the subordinate characters. Demosthenes was not likely to be particularly accurate in such a matter. Οἰνόμαον. Some lost play of *Sophocles*. *Enomaus* was king of *Pisa*, and father of *Hippodamia*. We observe that *Æschines* being *τριταγωνίστης*, had to take these heavy parts of the kings in all the plays. Cf. *Fals. Leg.* 275: ἐξαιρετόν ἐστιν ὥσπερ γέρας τοῖς τριταγωνισταῖς τὸ τοὺς τυράννους εἰσιέναι, "it is a kind of

privilege of Tritagonistæ to come on the stage as the kings." ἐπέτριψας, "you spoilt, murdered." Cf. ἐλυμαίνου, ch. 267; Arist. *Acharn.* 1022, (Δικαιοπ.) τί οὖν ἔπαθης (Γεωργ.) ἐπετρίβην, (interii) ἀπολέσας τῷ βόε, and the common sense of ἐπιτριβείης "pereas."

181. Æschines sneers at the length of this Ψήφισμα, *Ctes.* 100, calling it μακρότερον τῆς Ἰλιάδος. Cf. Arist. *Nub.* 1015.

182. κατακόρως. (1) ad satietatem: (2) ultra modum, as here.

183. ἰδίας. Schæfer is probably right in supposing this word to mean "belonging to themselves alone," = ἐαυτῶν: it has also been taken as = αὐτονόμους, not dependent on any Greek state. ὑπελάμβανεν... πλημμελεῖσθαι, "the Athenian people conceived that injuries done against themselves individually were of no such vital consequence."

185. ἀλλοφύλου. The Macedonians derived their origin from some Pelasgians and Illyrians who had formerly settled in Emathia. Their royal family claimed descent from the Temenidæ, who were Heraclid kings of Argos. Philip, therefore, was not strictly speaking ἀλλόφυλος, nor the Macedonians βάρβαροι.

186. Ἡρακλέους παῖδας, expelled from the Peloponnese by Eurystheus.

188. αὕτη...κατάστασις πρώτη, "such was the commencement and first establishment of our friendly relations with Thebes." ἀρχή denotes the way in which they began, πρώτη κατάστασις, that they had never existed before that time.

189. καὶ δίδωσιν...τῷ βουλομένῳ, "makes himself responsible to any one who desires it for the sincerity of his advice (τοῖς πεισθέεσι) and for the advantage he has taken of fortune and circumstances." σιγήσας. The following rule is universal: Verbs which have their 1st future in the middle form alone, as σιγήσομαι, ἀκούσομαι, &c., never have their aorist likewise middle, but active, ἤκουσα. But deponent verbs, as δέομαι, make the future δεήσομαι, and aorist ἐδεήθην. δύσκολον, a word more properly applied to character: we may translate it "anything cross."

190. φροντίζοντος = φροντίδα ἔχοντος, see ch. 292. ὑπερβολῆν ποιῶμαι, "I go so far as to confess," an elliptical phrase, literally, "I exceed" what may reasonably be expected of me. Cf. *Fals. Leg.* ch. 382.

191. ἐπειδὴ δ' οὐ τότε, understand ἐδειξας. πράξις, "negotiation."

192. συμβούλου...ἀπαιτεῖ, "requires that the public adviser should be at his post." ἡ δὲ προαίρεσις...δηλοῖ, "but his principles alone shew the disposition of the adviser." αὐτή=καθ' ἑαυτάς, "by themselves," as frequently. συμβούλου, we may perhaps translate this "statesman," considering what the position and duties of a σύμβουλος were at Athens.

193. ἐνεστησάμην, "I set on foot," as ὁ ἐνστάς τότε πόλεμος above. πράγματα, "foreign relations," as in ch. 188. τότε ἤδη, tum demum, "then, if you can."

194. σκῆπτos, "hurricane," from σκῆπτω, which properly means "to lean or press hard upon." So the word is frequently applied to lightning, from the idea of its dashing violently down. σκῆψις, "a pretext," literally what one leans or depends on. μείζων, "too great for." This sense of comparatives is commoner with μείζων and ἐλάττων than any other words. Cf. sup. ch. 142. ναύκληρον, "a ship-owner," who at that time generally commanded his own vessel. κατασκευάσαντα, "furnished with rigging, tackle." πονησάντων...ὄλωσ, "strained or utterly broken to pieces."

195. Join οὕτως πράξαι=eadem agere, "to fare thus." πάσας ἀφῆκε φωνάς, "exerted all the power of his lungs." Cf. Eurip. *Hecub.* 341; σπούδαζε πάσας φθογγὰς ἰείσα. Arist. *Equit.* 504: πάσας ὑμῖν φωνὰς ἰείσ. Schæfer here translates, "nil sibi indictum reliquit." που τῆς χώρας=ἐν μέρει τιμὴ τῆς χώρας. Cf. "ubi gentium," "ubinam locorum," &c., in Latin. στήναι συνελθεῖν ἀναπνεύσαι, "to regain her footing, to meet in assembly, to recover breath." τότε δέ...κατηγορεῖς, "under the other supposition—but it is not worth my while to mention a contingency which was never even realized, owing to the kindness of some divinity, and to the fact that the state had shielded herself by this alliance, which you impugn." Read εὐνοίᾳ...τῷ, as here. τότε δέ, "in the other case," opposed to νῦν μὲν above, "as it is," see in ch. 200.

196. περισσῆκότας, see on ch. 1, init. προλέγειν, "to speak before" the event.

197. Αἰσχίνης Δημοσθένους κατηγορεῖ, "an Æschines accuses a Demosthenes." Compare the well-known defence of Æmilius Scaurus, the Princeps Senatus, against Varius of Suero, Cic. *Orat.* 1. 35.

198. ἐνευδοκιμεῖν ἀπέκειτο, understand ὥστε before ἐνευδοκι-

μείν, "were treasured up for him to get honour thereby." Compare ἐνδυστυχῆσαι in Eurip. *Phœniss.* &c. ἀποκεῖμαι, a peculiar word expressing "to be laid by or hoarded as a treasure." πρᾶτται... Ἀισχίνης. Dissen illustrates this antistrophe from Cic. *Philipp.* ii. 22, "doletis tres exercitus populi Romani interfectos? interfecit Antonius. Desideratis clarissimos cives? eos quoque eripuit vobis Antonius. Auctoritas hujus ordinis afflicta est? afflixit Antonius." ῥήγματα καὶ σπάσματα, "ruptures and sprains." Cf. *Olynth.* ii. 21, where we find the metaphor more fully carried out.

199. πολὺς ἔγκειται, "since he lays great stress upon;" see on ch. 136. τὴν ὑπερβολὴν μου θαυμάση = θαυμάση ἐμέ ὡς ὑπερβολὴν ποιούμενον, "as going too far;" see on ch. 190. βῶων καὶ κεκραγῶς, "keeping up a continued outcry."

200. ἀποτυχεῖν, see on ch. 86 and 178. ἀκοντί, "without a struggle," a word taken from the wrestlers in the Palæstra. μὴ γὰρ τῆς πόλεως γε, "for say not they would have regarded the state with abhorrence," &c.

201. τίσιν ὀφθαλμοῖς, "with what face," as ὄμμασι is used *Æd. Tyr.* 1371. περιέστη, see on ch. 80. ἕτεροι χωρὶς ἡμῶν, "others, and not we."

202. Περσῶν βασιλεύς. Xerxes, who after his departure from Greece sent, first Alexander the son of Amyntas, and afterwards Mardonius, to make large offers to the Athenians. Herod. viii. 136—144; ix. 1—5.

203. πάτρια, ἀνεκτά, ἔμφυτα. On these words Dissen says, "sic intelligo, ut putem tertio rediri ad primum:" with this we may compare ch. 195, στήναι, συνελθεῖν, ἀναπνεῦσαι. Join κινδυνεύουσα διατετέλεκεν.

204. Κυρσίλον. This story is related by Herodotus, ix. 5; but he calls the traitor Lycides, not Cyrsilus. Cic. (*de Offic.* iii. 2) follows Demosthenes in the name: "Ut urbe relictâ naves conscenderant, Cyrsilum quendam suadentem ut in urbe manerent, Xerxemque recipent, lapidibus obruerunt."

205. ἤξιλον... ἐξέσται. The latter clause is put as it were into the mouths of the persons whose thoughts are given, therefore we find the indicat. ἐξέσται. In Latin this would not be admissible; it must be "nisi liceret." τῆς εἰμαρμένης καὶ αὐτόματον θάνατον. Cf. Herod. ii. 66: ἐν ὁτέοισι δ' ἂν οἰκλοῖσω αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρέονται τὰς ὀφρύας. Tacit. *Annal.* vi. 10, "fato obire," "by a natural death," and Virg. *Æn.* iv. 696, "nec fato nec morte peribat."

206. διακονίας, "the agency," the practical carrying out of your principles (φρονήματος).

207. γλίχεται, "eagerly longs," akin to γλισχρός, which signifies, 1st, "sticking;" 2nd, "greedy." τουδί, "Ctesiphon here." ἀγνωμοσύνη, "iniquitate." Schæf. who refers to Soph. *Œd. Col.* 68.

208. μὰ τοὺς Μαραθῶνι, κ. τ. λ. This celebrated appeal to the spirits of those who had fallen in the cause of liberty, was admired unanimously by the ancient critics. See Longin. ch. 16; Quintil. *Inst. Orat.* xi. 3—168. προκινδυνεύειν is well explained by a line of Tyrtaeus, διαβὰς ἐν προμάχοισι μένειν Νωλεμέως, "to fight in the van." Thucyd. i. 73, φαμέν γὰρ Μαραθῶνι μόνοι προκινδυνεύσαι τῷ βαρβάρῳ.

209. κατάρατε καὶ γραμματοκῦφον, "thou accursed quill-driver," prop. one who stoops over his writing, from κύπτω. τρόπαια... ἔλεγες, see *Æsch. Ctes.* ch. 181. ὦν τίνος... οὐτοσί. The argument is, "your allusions to the glory of our ancestors are irrelevant to the present trial: because nothing that I advised the state to do was out of keeping with what they did." ἀναβαίνειν. The Bema was at the top of a flight of steps cut out of the solid rock in the Pnyx; hence called ὁ λίθος. δικάως... ἀπέθανον, "had I done this, I should, I grant you, have deserved to be put to death." ἀποθνήσκω, thus used in the aorist alone.

210. συμβόλαια, "dealings," all kinds of private contracts, called also συνθήκαι, συναλλάγματα. ἐπὶ τῶν ἰδίων νόμων, "to the laws which concern private matters, and to the facts." ἀξιώματα προγόνων, "the glorious actions of our forefathers." ἀξίωμα has this sense only in the plural. βακτηρία καὶ συμβόλω. On the staff which each dicast received (also called ῥάβδος) was painted the letter indicating the court in which he was to serve. The σύμβολον, or ticket, he delivered to the prytanes after the sitting, and so received his fee of three obols. See Smith, *Dict. Antiq.* p. 402.

212. ὡς ἐτέρως = secus. ἕτερον τι is frequently used as a euphemism for κακόν τι, just as Livy has secius for pejus. Plutarch has δαίμων ἕτερος, "a sinister divine influence." This construction with ὡς is of course elliptical; in full it would be θαυμαστόν or δεινὸν ὡς ἐτέρως. Thus ὡς ἀληθῶς occurs in ch. 63, where the full construction would be θαυμαστόν γάρ, ὡς ἀληθῶς δεινὸν τοῦτο. For ἐτέρως = κακῶς compare the sense of ἄλλως, "merely," only used in a bad sense; and see below on ὄχλον μᾶταιον, ch. 214.

213. *προσῆγον*, see on ch. 28. *ἐκείνους*, the Macedonian ambassadors. *αὐτούς*, the Thebans; *αὐτοῦς*, the Macedonians, who were the speakers. *ὁποτέρως βούλονται*, "in whichever of two ways they choose." *διέντας*, see on ch. 146.

214. *τὰ μὲν καθ' ἕκαστα*, "the details of each separately." *μὴ παρεληλυθότων... νομίσητε*, "lest as the crisis has gone by, your opinion that these events have been swept away, as it might be, by a flood, should lead you to fancy the accounts of them an idle waste of words." *Fals. Leg.* ch. 27, *οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαίνετο*, where Mr Shilleto translates *ὄχλος ἄλλως* "mere bother," and says, "the proper sense of *ὄχλος*." *Comp. Eur. Ion.* 635, *ὄχλον μέτριον (εἶχον)*. *Herod.* i. 86, *ὄχλον παρεχόντων*. In both these instances *πράγματα* is more frequent. *οὖν*, "in consequence of them," as often. *ἀπεκρίναντο*, "answered accordingly."

215. *μετεπέμποντο, κ. τ. λ.* *Æschines* (*Ctes.* 140) gives the same account of the reception of the Athenians at Thebes, but says it was *πρὶν περὶ ξυμμαχίας μίαν μόνην συλλαβὴν γράψαι Δημοσθένην. τὰν μέσῳ*, supplied by *Æschines*, *Ctes.* 148, who says that Philip became anxious for peace after this coalition. *ἔξω... ὄντων*, Reiske takes this as referring to the Theban soldiery "being turned outside." Dissen says it is, "whereas your army was outside, they brought it in." Reiske's interpretation is most probable, for if *τῶν ὀπλιτῶν καὶ ἰππέων* had been meant for the Athenians, we should not have had *τὴν στρατιάν* afterwards. *τρία... κάλλιστα*, "proved that there was in your conduct a threefold title to their admiration, and that of the most glorious kind." *Philipp.* ii. p. 68, *ὃ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον*.

216. *τὰς πρώτας. Vulg. Lect. μάχας. τὴν χειμερινήν*, either "that during the storm," as the battle of Arginusæ was fought, or "that in the winter season." Difficulties attend both these interpretations. But as Mr Clinton, in the *Fasti Hellenici*, proves beyond question that there was no winter campaign at all between the capture of Elatæa and the battle of Chæroneia, we must acquiesce in the first of them. Dissen says, the word is corrupt, and Thirlwall (*Vol. vi. p. 66*) says, "the battle of the storm is not quite satisfactory, but anything is better than the winter battle." *ἐπὶ τοῦ ποταμοῦ*, the river Cephissus. *κόσμῳ*, "discipline."

217. *ἐξητάζετο*, "was found," as above, ch. 173, *καὶ λέγων καὶ γράφων ἐξηταζόμεν τὰ δέοντα. δυσμεναίνων*, a poetic word, which implies a deep, sullen resentment, or *μῆνις*: we may translate "sulking."

218. περιεστήκει... ἐμοί. Observe how admirably the antithesis is kept up throughout the sentence: "You began by fancying you were in want of assistance in consequence of what the scoundrels *tried* to persuade you (imperf.): you ended (περιεστήκει) by yourselves assisting others in consequence of my advice, *which you followed*." ἢ εἰδῆτε... ἀπειργάσατο, "that you may know what mischiefs were prevented by my perseverance, my journeyings in different states, and my numerous propositions which Æschines was just now disparaging." συν-έχεια is often found in Plato in the sense of "a continued series."

219. Καλλίστρατος was the celebrated orator whose speech on the subject of Oropus first inflamed Demosthenes to the study of eloquence, B.C. 366. His countrymen never forgave Callistratus this speech, but put him to death 10 years after. See *Biog. Dict.* Cephalus flourished at the time of the Thirty Tyrants, and helped to expel them, see ch. 251, and Æsch. *Ctes.* 194. Aristophon, see on 75 and 162. Thrasybulus, Thirlwall's *Greece*, iv. ch. 31. ἀναφορά, see note on ch. 17, and compare Æsch. *Prom. Vinc.* 414, ἀλλ' ἐστὶν ἡμῶν ἀναφορά τῆς ξυμφορᾶς, and Æsch. *Fals. Leg.* p. 349. εἴ τι γένοιτο, see on ch. 161.

220. ἀγαπητὸν εἶναι, "it was a thing to be contented with," "one ought to think oneself well off, if able to do," &c., see on ch. 112.

221. ἐν πᾶσι ἐμαυτὸν ἔταπτον, "I kept putting myself in every post," i. e. that fell vacant, which is the force of the imperfect. ἐπιστολάς, mentioned above, ch. 218.

222. ἐπαιρόμενος λόγους. Schæfer remarks, "Talibus in locutionibus usus medi sollemnis est, ut non mirer Elmsleium hoc Demosthenis loco usum in Soph. *Æd. Tyr.* 635, στάσι γλώσσης ἐπήρασθ' prætulisse vulgatæ ἐπήρατ'." Cf. *Fals. Leg.* p. 388, ἐκείνος μὲν οὐδὲν ἂν εἶχεν ὑμῶν ἀνατείνασθαι φοβερὸν. ἀποπεφηνότα, "that were acquitted" from the attack of Diondas.

223. τῷ γραψαμένῳ συγκατηγόρησεν = fuit subscriptor. Cic. in *Cæcil.* 15. μᾶλλον εἰκότως, "more reasonably," not as Schæfer says, "with greater probability of success."

224. ἀνευγεκῆν, "to have recourse to them for an excuse." V. sup. ἀναφορά, ch. 219. τοὺς νόμους, the νόμοι προθεσμίας, see note on ch. 125. τότε δέ... προλαβεῖν, "but at that time the question would have been decided on its own merits, before it acquired any of these precedents." Schæfer is wrong in wishing to read προσλαβεῖν.

225. μετενεγκόντα...λέγειν, "by having shifted the dates, and substituted false motives for the true ones in all that was done, to get the credit of saying something to the purpose." *τι λέγειν* opp. to *οὐδὲν λέγειν*. Eur. *Elect.* 939, *ἠδῆχαι τις εἶναι*. *Æd. Tyr.* 1475. Compare the common use of *aliquis* in Latin "Aude aliquid brevibus Gyaris et carcere dignum Si vis esse *aliquis*." Juvenal.

226. ἐπὶ τῆς ἀληθείας, see on ch. 22. τοὺς παρ' αὐτά... ἐλέγχους, see on ch. 13. ῥητόρων ἀγῶνα. Thucyd. iii. 67, οὐ λόγων ἀγῶνας προθήσοντες, ἀλλ' ἔργων.

227. σοφίζεται, see *Æsch. in Ctes.* 59, 60. ὥσπερ...συναχωρεῖτε, "as when in money matters you reckon up accounts with any one, with the idea that there is a balance in your favour: if the figures come out square, and there is no balance, you are satisfied." *καθαιρῶσιν*. If this stands, it must govern some substantive understood, as τὸν λογισμόν. But the common reading *καθαρά ὦσιν* is better. *ψῆφοι*, properly "pebbles," which were used for counters.

228. ἡμᾶς ὑπάρχειν ἐγνωσμένους, see on ch. 95. Translate, "that you have already made your decision in our case." Bekker first proposed to read ἡμᾶς for ὑμᾶς, and translates it "nos esse cognitos = de nobis constare."

230. ἐκ τῆς Εὐβοίας, "on the side of Eubœa." λαβόντα Βυζάντιον, "by having occupied Byzantium," which would have given him the keys of the Hellespont, see ch. 93.

231. ἀντανελεῖν, "to cancel," properly to take away equal parts from both sides, as in an equation. *καὶ οὐκέτι προστίθημι*, "and I will not now proceed to add." *προστίθημι*, still keeps up the arithmetical metaphor commenced in ch. 227, "to add as an item to the account." ἦν...ἐπλάττετο, "which he used to feign while compassing the rest of his objects." *καλῶς ποιούντες*, "and I congratulate you upon it," = "much good may it do you," a strongly ironical phrase, which, as Schæfer says, is only found in sentences "*ubi πάθος, non ἐνέργημα*." Cf. *Leptin.* p. 490. *Æsch. Ctes.* 232, *καὶ φατέ μὲν εὐτυχεῖς εἶναι, ὡς καὶ ἐστὲ καλῶς ποιούντες*.

232. παραδείγματα...μιμούμενος, "forging specimens, and mimicking my phraseology and attitudes." *Æsch. Ctes.* 166. *πάνυ γὰρ...παρήγεγκα*. Cic. *Orat.* 8, speaks of the *ειρωνεῖα* of this passage: "itaque se purgans jocatur Demosthenes; negat in eo positas esse fortunas Græciæ, in hoc cum huc an illuc manum porrexerit."

233. ἐπ' αὐτῶν τῶν ἔργων, "by the test of my actions alone."

234. προεξειλεγμένα, "previously collected," so that whatever I could levy must be extraordinary contribution. Read ὀπλίτην δ' ἢ ἱππέα. παρεσκευάκεισαν...ἐγγυτέρω, "these traitors had so tampered with the surrounding states, as to make them more inclined to hostility than friendship." -εἰσαν is the right termination of the 3rd pl. plusq. perf., not -εσαν.

235. παρὰ ταῦτα, "besides this." τὰ ὄπλα...ἀεί. Both in the summer and winter seasons. Cf. *Philipp.* III. p. 124, καὶ σιωπῶ θέρος καὶ χειμῶνα, ὡς οὐδὲν διαφέρει, κ.τ.λ. βουλευόμενος, after this word οὐδ' ὑπὸ τῶν συκοφαντούντων κρινόμενος is generally read.

236. δι' ἣν...πρόφασιν, "through whatever plausible arguments they used in each case."

237. ἐκ τοιούτων ἐλαττωμάτων, "in spite of these disadvantages." ἐλαττοῦμαι, ch. 3. ἄνευ τῶν πολιτικῶν δυνάμεων, "besides the free citizens who served," not Athenians, but of the allies. Æschines (*Ctes.* 97 and 146) says the number of mercenaries employed was 10,000. But he does not reckon in those sent by the Thebans, with whom alliance was concluded after the events he is mentioning. These allies did not all fight at Chæroneia. ὅσων ἠδυνήθην, "from as many states as I could," scil. from all those who did not send troops.

238. περὶ τῶν ἴσων, "about equality of contribution," i.e. that Athens ought to contribute to the war exactly as much as the other states, and no more. See Æsch. in *Ctes.* 143, τῶν εἰς τὸν πόλεμον, ἀναλωμάτων τὰ δύο μέρη ὑμῶν ἀνέθηκε, τὸ δὲ τρίτον μέρος Θηβαίοις.

239. παρὰ τοὺς παρόντας καιροὺς. Schæfer says παρὰ=διὰ here. But it is better to take it as above, ch. 13, παρ' αὐτὰ τὰδικήματα, transl. "if it was possible to do so at the time when the emergencies were before us." ὅσα ἠβουλόμεθα, definite things, therefore the indicative is used; δοίη, indefinite things, therefore the optative. ὁ ἀντωνούμενος, "he that was bidding against us."

241. εἶτα...γέγονεν. All this is supposed to be spoken by the adversary in the "directa oratio." ἀπλους, "impassable, impracticable for the navigation." ἀπλοῦς, "simple."

242. πονηρόν. This use of the neuter is peculiarly emphatic. Dissen remarks on this passage: "ut hic contemptus significatur, sic in illo notissimo 'triste lupus stabulis' terroris notio

augetur neutro." Cf. Plat. *Theæt.* p. 195 B. τοῦτο δέ...παράσημος ῥήτωρ, "but this creature is a fox by his very nature; since from the first he has never done a single honest or liberal action—a veritable tragic ape—an Œnomaus for rustic audiences—a counterfeit orator." ἀρουραῖος, not "a clownish, bad actor," but acting in the country, at the rural Dionysia; wherefore in ch. 180 we are expressly told that Œschines took the part of Œnomaus ἐν Κολλύτῳ (one of the Attic demes). παράσημος, metaph. ἀπὸ κόμματος, "base-coined." Cf. Arist. *Acharn.* ἀνδράρια μοχθηρά, παρακεκομμένα, ἀτιμα, καὶ παράσημα, and *Ranæ*, 695.

243. *ιατρός*. Œschines anticipates this argument, *Ctes.* 255. ἀσθενοῦσι τοῖς κάμνουσιν, "to his patients when lying ill." ἀσθενέω = Lat. "cubo." ἀποφεύξονται. The tense denotes the facility of escape, "by the use of what remedies they would in all probability escape." διεξιλοι, "should go through the technical details," i.e. should enumerate all the possible remedies in detail. ἐμβρόντητε.. λέγεις; "thou lunatic—after this, dost thou still open thy lips?"

244. γαυριᾶς, "exult," probably γαῦρος is akin to γαίω, γήθω, ἀγαύος, ἀγαμαι. Θετταλίας, Ἀμβρακίας, Ἰλλυριῶν. All these embassies appear to have followed each other in the order given by Demosthenes, about the time of Philip's war with the Illyrians. Θρακῶν βασιλεῖς were Teres and Cersobleptes. Œschines mentions this embassy, *Ctes.* 256.

245. σκαιός, see on ch. 120.

246. οὐ παραιτοῦμαι, "I do not beg off," ask to be excused—non deprecor. πολιτικά = οἰκεῖα, "inherent in, natural to," we may say, "constitutional defects." εἰς ἐλάχιστα συστῆλαι, "to contract (prop. furl) into the smallest possible range." ὄρμηγν, "impulse."

247. κατέπραξε, see on ch. 86 and 178. καὶ μὴν...Φιλίππου. "Nay more: in the question as to whether or no I was corrupted by bribes, I have got the better of Philip: for just as the bidder has obtained an advantage over the receiver, if he succeeds in purchasing his services, so also he who refuses to be corrupted has obtained an advantage over the bidder." πρήναι, aorist subj. Dissen reads ὁ μὴ λαβῶν μηδὲ διαφθαρεῖς, which is preferable.

248. ἦνικ'...ἐμέ, "when it was by no means a matter for surprise that the majority should feel harshly disposed towards me." εἰς τὰ τείχη, "for the restoration of the walls." It was

on this occasion that Demosthenes gave three talents out of his private fortune.

249. ἀπόνοια, "recklessness," dementia: so ἀπονενοημένος = demens. Diondas is mentioned in ch. 222, as having unsuccessfully opposed Aristonicus' decree to crown Demosthenes. Nothing is known of Sosicles and Melanthus. Philocrates of the borough Eleusis must not be confounded with Philocrates the Agnusian, who had been condemned to death, and was now living in exile, see ch. 17. τοῦτο γὰρ...δικαστῶν, "for this verdict is both true, and such as becomes sworn judges who made their decision consistently with the oath they had taken." For the difference between εὐορκος and ἐνορκος, see Buttman's Index in *Midiam*. εὐορκος, "in accordance with an oath," opp. to ἐπίορκος. ἐνορκος, simply "bound by an oath."

250. γραφάς, scil. παρανόμων...ἐπεσημαίνεσθε, "you affixed your seals to my accounts;" this was done by the λογισταί, or commissioners for auditing the accounts of public officers, see *Dict. Antiq.* p. 478.

251. Ναί, φησὶν ... φεύγειν, "Nay, he answers, but the boast of Cephalus was a glorious one, that he had never been defendant in a single indictment." For the quasi-negative sense of ναί (= English, "nay"), see Mr Shilleto's Appendix to his edition of the *Fals. Legat.* Cephalus, see above, 219, and Æsch. in *Ctes.* 104. νῆ Δία is not ironical here. πρὸς γε τοῦτον, "at any rate as far as Æschines is concerned."

252—276. Comparison of the fortune which had attended Æschines and Demosthenes.

252. διελέχθη, see Æsch. in *Ctes.* ch. 157. προφέρει here = ἀναφέρει, "exprobrat." Cf. Hom. *Iliad*, II. 251; III. 64; *Orat.* in *Meid.* p. 576. χρῆσθαι τῷ λόγῳ, a strong expression for λέγειν, only used in connexion with some qualifying adverb, as here; so above, ch. 233, δικαίως χρῆσομαι τῷ λόγῳ. ἀνθρωπινώτερον, "more humbly."

253. ἐγώ...ἡγοῦμαι. To prove this he quotes the well-known verses of Solon in *Fals. Leg.* p. 421. Compare a similar passage in *Epist. Demosth.* IV. p. 1487. ἐπέχει, in its first sense, "obtains," here "prevails."

254. τῶν Ἑλλήνων. He alludes more particularly to the Peloponnesian states, most of whom were neutral at the battle of Chæroneia. προσκρούσαι, "that we received a shock." τὸ ἐπιβάλλον...μέρος, "the part that falls to our share," see below, ch. 272, and comp. Herod. IV. 115.

255. ἀξιῶ, "arbitror," (Schæfer) "I hold." κυριωτέραν "more influential."

256. πάντως, "at all events," "in any case." ψυχρότητα, verte "absurditatem, ineptiam," ut est ψυχρὰ λέγειν. Xen. *Symp.* vi. 7, (Schæfer). ἐκ τῶν ἐνόητων, "as far as the subject will allow me—under the existing circumstances."

257. The common reading here is φοιτᾶν εἰς τὰ προσήκοντα, κ.τ.λ. αἰσχρόν, "mean." ἀκόλουθα, "consistently, things in keeping with my education." εἰσφέρειν, "to pay the εἰσφορά, or extraordinary tax for war." ὡς οὐ καλὰ γ' ἦν. The force of γε is "at least honourable, if not successful."

258. συμβεβίωκα, "such fortune has attended me in life." Comp. the frequent use of ξύμφυτος, as Æsch. *Agam.* 107, ξύμφυτος αἰών, Eur. *Herc. Fur.* 1293. συγγενῶς δύστηνος ὦν, "unfortunate from (coevally with) his birth." τὸ μέλαν τρίβων, "preparing the ink," prop. pounding. βάθρα, "forms."

259. See Appendix B. for Mr Mitchell's translation of this passage. The whole is a description of the Phrygian or Sabazian rites as practised at Athens. τελοῦσθαι, "performing the initiatory ceremonies." συνεσκευωροῦ, "assisted in her other impositions." νεβρίζων. Mitchell is right in giving all these verbs an active signification, as ὀρκίζω, κακίζω, ἀλίζω, &c. πηλῶ, "fullers' earth." πίτυρα = παιπάλη, used in Arist. *Nub.* 263. Compare with the whole passage Eur. *Bacch.* 695, καὶ πρῶτα μὲν καθείσαν εἰς ᾧμους κομὰς Νεβρίδας τ' ἀνεστείλανθ' ὄσαισιν ἀμμάτων Σύνδεσμί' ἐλέλυτο, καὶ καταστίκτους δορὰς. Ὀφεισι κατεζώσαντο λιχμῶσιν γένυν. See also v. 137 and 176 of the same play, and Arist. *Ranæ*, 1242, for the use of νεβρίδες. ὀλολύζω is here in its original sense of a jubilant religious cry (see Eur. *Bacch.* 688) opposed to the funereal wail, Eur. *Med.* 1166, εἶτ' ἀντίμολπον ἦκεν ὀλολυγῆς μέγαν κωκυτόν. In *Sept. c. Theb.* 831, it is "a triumphant cry," also Eur. *Elect.* 691, and Ar. *Equit.* 612.

260. μαράθῳ, id. qu. νάρθηξ, *Bacch.* 705. λεύκη, "white poplar leaves." ὄφεις παρείας, Arist. *Plut.* 690, κᾶτα συρίας ἐγὼ Ὀδὰξ ἐλαβόμην, ὡς παρείας ὦν ὄφεις. The Scholiasts interpret this word "qui inflatas habent maxillas," (πεφυστωμένας γνάθους), so we may perhaps translate "puff-adders," though this snake is a native of Africa. The interpretation "brown" or ("coppered" as Mitchell has it) appears to confound παρείας with a doubtful adject. πάρωος. ἐξαρχος...νεήλατα, "leader of the chorus, master of the ceremonies, casket-bearer, fan-bearer, with these and such like names you were greeted by all the crones in the place; and for pay, you received sweetmeats, and twists, and cakes of fresh flour." κιττοφόρος, not so good a reading as κιστοφόρος—the

chest in which the mysteries were supposed to be carried is mentioned by Tibullus, i. 8, 48. *λίκνον*, the "mystica vannus Iacchi" of Virgil.

261. *ἐπειδὴ γ' ἐνεγράφης*, the usual reading is *ἐπειδὴ δ' οὖν*, "when as I say."

262. *τοῖς βαρυστόνοις ἐπικαλουμένοις*, "nicknamed the Lugubrious." *ἐπιβαλῶ* (generally *ἀποκαλῶ* is used to express this, see *Ajax*, 727) not always in a bad sense; in a good one, *Æsch. Ctes.* 182, *Ἀριστείδης ὁ δίκαιος ἐπικαλούμενος*, "surnamed the Just." *σὺκα... ἠγγωνίζεσθε*. The reading in the text appears to be right, except perhaps in omitting *ἐκείνος* after *ὀπωρώνης*. The probable meaning of this difficult passage is "picking up figs and bunches of grapes and olives (which were thrown at you on the stage) just like a fruit-gatherer (if *ἐκείνος*, "the fruit-gatherer in the story") from other people's orchards, and getting more out of them than out of the battles which you had to fight for your lives." *πλείω λαμβάνων*. There is no necessity to read *τραύματα* here: it expresses a *double entendre*, "getting more," either profit or hard knocks. *ἐλάδας*, an exception to the general rule, by which the names of trees end in *-α*, of fruit in *-ον*.

263. *τρόπου*, "your character." *δί' ἧν*. Resolve this into *ὥστε δι' αὐτήν*.

265. *γράμματα*. Mitchell, on *Arist. Equit.* 187, says, "Since letters served the purpose of figures among the ancients, *γράμματα* may be considered as equivalent to our 'reading, writing, and arithmetic.'" *ἐφοίτων*, "went to school:" *φοιτῶ* used of any regular visiting, as of a day-scholar to the *διδασκαλείον* (cf. *Arist. Nub.* 916, *Equit.* 1235), a lover to his mistress, a wrestler to the *palæstra*, &c. *ἐγραμμάτεves*, see on ch. 127. *ἐξέπιπτες*, *explosus es*, "you were hissed off the stage." The active of this would be *ἐκβάλλω*, *Fals. Leg.* p. 389, *ἐξεβάλλετε αὐτὸν καὶ ἐσυρίττετε*. *Plat. Gorg.* 517, *οὐ γὰρ ἂν ἐξέπεσον*. *Arist. Equit.* 507. *ἐτέλεις* (sup.) in *Sabaziis*, *ἐτελούμην* in *Eleusiniis*, *Dissen.* After *ἐτελούμην* most MSS. have *ἐχόρευες*, *ἐγὼ δ' ἐχορήγουν*.

266. *πεπαῦσθαι*, see on ch. 82, fin.

267. *παρ' αὖς... ἐλυμαίνου*, "as a parallel to which, pr'ythee (μοι) read the speeches that you used to murder." *ἐλυμαίνου*. In ch. 180, we have *ἐπέτριψας* used in this sense. *κακαγγελεῖν... θέλοντά με*. This line is not in any existing play. *πονηρόν... τριταγωνιστήν*, "seeing that you are villainously bad, both as a citizen and as—an actor of third-rate parts." A similar instance of anticlimax *παρὰ προσδοκίαν*, or *bathos*, occurs in *Fals. Leg.* 109, *ἂν οἶμαι πονηρὸς καὶ θεοῖς ἐχθρὸς... καὶ γραμματεὺς*.

268. κοινός, "charitable," φιλόανθρωπος, "humane." ἔλυ-
σάμην, "ransomed," λύσαι would be "to set free gratuitously."
τοῖς δεομένοις ἐπαρκῶν, "a helper of the needy." συνεξέδωκα,
"I shared in portioning out," i. e. to marriage. Cf. Æsch.
Ctes. 158, Ἀριστείδην...οὐδ' τελευτήσαντος τὰς θυγατέρας ἐξέδωκεν
ὁ δῆμος.

269. οὐδὲ προαχθήσομαι...ἀρκεῖ μοι, "nothing shall induce
me to do so: but I rest satisfied with the opinion that has been
generally conceived of me in these matters."

271. φορὰν πραγμάτων, "a crop of troubles," see on ch. 61.
For πράγματα in the sense of "troubles," compare ch. 292,
φάσκων δι' ἐμὲ εἰς πράγματα τὴν πόλιν ἐμπεσεῖν.

272. εἰ μὲν, "if, as was not the case." εἰ δέ, "if, as was
the case."

273. Join εὐνοία γ' ἐμοί, "for certainly it was not out of
good feeling towards me that you retired from the field of expec-
tations and ambition and honours." For παρεχώρεις, see on
ch. 68.

274. ἀδικεῖ τις ἐκῶν; "is any one engaged in wilful volun-
tary crime?" ἐξήμαρτέ τις ἄκων; "has any one made an invo-
luntary slip," or lapse from the right way? ἀδικεῖ and ἐξήμαρτε
contrasted. ὀργὴν καὶ τιμωρίαν—understand ὀρῶ. συνάχθεσθαι=
the dramatic words συνασχαλᾶν—συναλγεῖν, "to condole, sym-
pathize with."

275. νομίμοις, "written laws," as well as general customs of
mankind. ἀγράφοις, so Antig., ἀγραπτα κάσφαλῆ θεῶν νόμιμα.
In England νόμοι ἀγραφοὶ would answer to the common law,
γεγραμμένοι to statute law.

276—285. Vindication of Demosthenes' eloquence.

276. ἀπλῶς, "honestly." ἐκέλευεν, "kept bidding you."
καὶ δὴ = ἤδη, "his allegations forthwith become facts."

277. οὕτως...φρονεῖν, "in the same proportion the speaker
gets the credit of being a man of sense." ταύτην μὲν...ιδίᾳ,
"every one of you will discover that this is at all times exerted
for your interests in the state affairs, and on no occasion against
your interests nor in my own private quarrels." ἐξετάζομαι=
Lat. versor, as in Timoc. p. 701, ἐν ἀγῶσι καὶ γραφαῖς δημοσίαις
ἐξετάζομαι.

278. εἰσιέναι, "to come into court," used of an actor com-
ing upon the stage, hence it often signifies to take a particular
character, see on ch. 180. διακείμενα, "disposed." μάλιστα

μέν, "if possible," i.e. it would be best for him, if he had not, &c. σφοδρόν = validum (σφοδρά, valde). ἐστὶ τῷ δήμῳ, "res est populo," the people have to deal.

279. στεφάνου...συνεσκευασμένον, "to be here with an accusation ready made and packed together touching my crown and vote of thanks." ἤκειν κατηγορίαν συνεσκευασμένον = ἤκειν ἔχων κατηγογ. συνεσκευασμένην. τόνδε, Ctesiphon.

281. οὐκ ἐπὶ τῆς αὐτῆς (sub. ἀγκύρας) ὄρμεϊ, "rides not on the same anchor with," see Porson on Eurip. *Orest.* 69, ἐπ' ἀσθενοῦς ῥώμης ὀχοῦμεθ', and Arist. *Equit.* 1241, λεπτή τις ἑλπίς ἐστ', ἐφ' ἧς ὀχοῦμεθα. ἐξαιρέτον, "exclusively mine," a sort of "peculium." *Fals. Leg.* 275.

282. ἀρ' οὖν...ὄς εὐθέως, κ.τ.λ. "Pray then did you not do so in like manner? Why how is that possible, since you immediately after the battle commenced your journey?" &c. The use of καὶ πῶς is well known: it is invariably intended to express a doubt or disbelief of what has been just stated: πῶς καὶ merely asks for additional information, see Porson on *Phœniss.* 1373. ἀρνούμενος τὴν χρεῖαν, "though you disowned the connexion."

283. μηδέν...πράγμα, "that you and Philip had nothing to do with each other." Herod. v. 84, fin.

284. ξένος ἢ φίλος ἢ γνώριμος. Diminuendo, "guest-friend, or friend at all, or even commonly acquainted with."

285—324. Recapitulation.

285. χειροτονῶν γάρ, see on ch. 18. προβληθέντα, "though you were proposed, nominated," as ch. 149, προβληθεὶς τυλαγόρας οὗτος ἀνερρήθη. Demades was taken prisoner at Chæroneia, but released by Philip's command. Πυθοκλέους, see *Fals. Leg.* p. 411. ἔτ' ἄμεινον, "all the more for that;" compare the sense of καλῶς = "very," *Æd. Tyr.* 1008, ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδῶς τί δρᾶς.

286. τοὺς...ἀδειαν, "those who took advantage of the public misfortunes to declare their real sentiments with impunity."

287. ἐκεῖ, "at Delphi." ὑποκρινομένους, "acting a part," see on ch. 15. ἐκείνων, scil. τῶν Ἑλλήνων. Compare with the whole passage, *Fals. Leg.* p. 380.

288. ὡς παρ' οἰκιστάτῳ = παρ' ὡς οἰκιστάτῳ, "at the house of one who was most nearly connected with them." τὸ περιδειπνον, "the after-feast." The custom of feasting at funerals was of very ancient date, and in the heroic ages was accompanied by games, as we learn from Homer. It continued until a late pe-

riod in our own history. Shakspeare mentions it (*Hamlet*, Act I. Scene 2), "the funeral baked meats did coldly furnish forth the marriage tables:" and Sir Walter Scott gives a graphic description of it in the opening scene of his *Bride of Lammermoor*.

289. δημοσίᾳ, "at the public expense." Cf. Thucyd. II. 43. Ἐπίγ. V. 2, ἀπεσκέδασαν. This somewhat vain-glorious boast can only refer to the two actions which preceded the battle of Chæroneia, and in which the allies were partially successful. V. 3, λήματος. This reading was originally proposed by Valckenaer instead of δείματος, of which it was found difficult to give any satisfactory explanation. Translate, "whilst fighting the battle of courage and native spirit, they saved not their lives, but took unto themselves Hades for an impartial arbitrator." If δείματος stands, we must consider οὐκ ἐσάωσαν ψυχὰς as a kind of parenthesis, or break in the sentence, and translate, "whilst fighting, they saved not their lives indeed, but made Hades an impartial umpire between valour and faint-heartedness," i.e. left death to decide who were ἀγαθοί and who δειλοί, and proved themselves to be ἀγαθοί by the fact that οὐκ ἐσάωσαν ψυχὰς. Thus δείματος and ἀρετῆς will depend on βραβῆ. V. 8, ἦδε κρίσις, "this is the award," scil. καμῆν πλείστα. V. 9, μηδὲν ἀμαρτεῖν, "to fail, go wrong in nothing." V. 10, ἔπορευ, scil. Ζεύς.

291. λαρυγγίζων, "bawling, straining his windpipe." Arist. *Equit.* 358, λαρυγγιῶ τοὺς ῥήτορας, "I will out-bellow the orators," a better translation than "I will throttle."

292. φροντίζειν, with genitive, see on ch. 190. τῇ προαιρέσει τῶν κοινῶν = τῇ πολιτείᾳ. εἰς πράγματα, "into trouble," as φορὰ πραγμάτων, ch. 271.

294. ἀνελόντας ἐκ μέσου. Comp. *Philipp.* IV. p. 141, ἀνελεῖν ἐκ μέσου τὰς βλασφημίας ἀναθεῖεν, see on ch. 17, where ἀνατιθείς is used without τὴν αἰτίαν. ἐπὶ τὴν κεφαλὴν gives force and emphasis to the expression.

295. Cicero imitates this passage, *Verrin. Act. II. Orat.* IV. 26. τοὺς ὑπάρχοντας πολίτας, "of their own faction," Schäfer. "Quos decipere poterant," Dissen. "Each deceiving the citizens with whom they had to deal." Harpocration tells us that a full account of these traitors and the history of that period was given in the now lost books of Theopompus.

296. ἀλάστορες, "blood-stained, guilty of blood-shedding." See Müller on *Æsch. Eumen.* 236. Why they are ἀλάστορες is explained in the next clause. ἡκρωτηριασμένοι, "who have dismembered, mutilated," prop. "cut off the extremities"

(ἀκρωτήρια). Cic. (*Orat.* ii. 2) speaks of “interfectores reipublicæ.” προπεπωκότες, “having betrayed,” or as we may perhaps translate it, “pledged.” προπίνω, (1) propino, (2) dono, (3) prodo. The 2nd sense comes from the 1st, because it was anciently the custom to give the drinking vessel to the person whose health was drunk.

297. περιβοήτου, “notorious, infamous,” used in a good sense, Thucyd. vi. 31, ὁ στόλος (εἰς Σικελίαν) περιβόητος ἐγένετο.

298. φιλανθρωπία λόγων = πειθῶ. The endeavour to make others feel φίλοι towards the speaker. Comp. *Meid.* p. 538. τρυτάνη, prop. “the tongue of a balance.” ῥέπων ἐπὶ τὸ λήμμα, “inclining to the side of gain.”

299. πόρρω, “far behind.” οὐ λίθοις ἐτείχισα, κ.τ.λ. This fine image is taken from Alcæus. We find a similar sentiment in the speech of Nicias, Thucyd. vii. 77; and Sir William Jones has founded on this passage his celebrated ode beginning “What constitutes a state,” &c.

300. προῦβαλόμην, see ch. 97 and 195.

301. παρὰ πᾶσαν φιλιαν, understand γῆν or χώραν, “along a line of coast everywhere friendly to us.” So ἡ πολεμία is frequently used for the reverse.

302. Προκόννησος, an island in the Propontis, colonized by the Milesians.

303. Connect βεβουλευμένα with ὀρθῶς. προεθέντα, “deliberately given up.” παρεθέντα, “passed by through negligence.” ἐλυμαίνετο, “kept bringing disasters upon,” imperf. because followed by ἕως ἀνέτρεψαν. τοῖς ὄλοις, “the collective interests of the state,” i.e. the common weal, as in ch. 28. λυμαινομαι takes the dative here, because it has the notion of successive attacks upon or against: but in ch. 312, the accusative (ἐλυμήνω τὸν νόμον), because its sense is that of φθειρω, to spoil, tamper with; see note on ἐξίσταμαι, 319.

305. πολλῶ ἐλάττωσι, “falling far short of.” λέγε καὶ ἀνάγνωθι. Reiske translates this, “pronuntia hæc de scripto recitanda.” But it is not easy to see what distinction he intends to draw between the words. Pleonastic expressions in legal formulæ are surely not matter for surprise. Cf. ch. 28.

306. ὑπῆρχεν has here a sort of conditional sense, “it was within our reach.” μεγίστοις agrees with ἡμῶν, or τοῖς πολίταις understood. ὡς ἐτέρως, see on ch. 212. κακίζειν, “to call or

make out *κακός*:" hence as here, "to blame, reproach." Herod. III. 145, *λοιδορέων τε καὶ κακίζων μιν*.

307. *μένειν ἐπὶ τούτων*, "to take his stand upon these principles." *ὑπουλον*, a word properly applied to a wound that is cicatrized or healed over, but still festers within; hence, "insidious, hollow." In Soph. *Ced. Rex*, we have *κάλλος κακῶν ὑπουλον*, and Thucyd. VIII. 64, *ὑπουλος αὐτονομία*. Æschines attempts to excuse this *ἡσυχία*, *Ctes.* ch. 215.

308. *μεστοί*= *pleni ad nauseam*, "surfeited with." *ρήτωρ ... ἐφάνη*, "was seen suddenly starting up an orator from his quietude, like a gale after a calm." The aorist *ἐφάνη* expresses the suddenness of his appearance, and the return to the present tense in *συνείρει*, that *after* his appearance he kept constantly stringing together words, &c., ch. 140. *συνειλοχῶς ῥήματα*. So Arist. *Ran.* 874, *Κρητικὰς συλλέγων μονωδίας*, *Acharn.* 405, *ὁ νοῦς μὲν ἔξω συλλέγων ἐπύλλια*.

309. *μελέτης καὶ ἐπιμελείας*; "exercise and elaboration" in speaking. *ἐμπορίου κατασκευήν*, "the permanent establishment of a mart."

310. *τούτων ... ἐξέτασις*, "all these objects were sought after in former times." *οὐδαμοῦ φανήσει γεγωνός*, "you will be proved to have been a mere cipher," in which sense *οὐδαμοῦ φανῆναι* is common. Cf. *Fals. Leg.* ch. 126. Dissen says it is not so used here, because *οὐ πρῶτος*, &c. follow: but this would rather be an argument in favour of the interpretation; *οὐδαμοῦ φαν.* to be at zero, *πρῶτος* to be first, *δευτέρος* second, &c. *ἐν οἷς*, scil. *καλοῖς τε κάγαθοῖς*. Pors. *ad Eur. Orest.* 85.

311. *τίς ἢ τοῖς εὐπόροις ... χρημάτων*= "what improvement in the financial laws did you make?" Demosthenes indirectly refers to his own Trierarchic law.

312. Aristonicus may be the same individual who is mentioned, ch. 83, 84, as having before proposed to crown Demosthenes. *κηδεστοῦ*, "your relation by marriage." *ἔρανον δωρεάν*, "subscribed as a present for your services in spoiling my law about the Trierarchy." *ἔρανος*, prop. that kind of feast called by us "a pic-nic," to which each guest contributed a dish. 2nd, any club or society of subscribers. 3rd, the money so subscribed. *ἐλυμήνω*, see on ch. 304.

313. *τραγικὸς Θεοκρίνης*, "patheticas querelas simulate fundentem calumniandi causa," veluti ubi Æschines de Thebana calamitate queritur (Dissen). Theocrines was an informer, against whom a speech attributed to Demosthenes is still extant.

314. εἶτα...μέμνησαι. *Æsch. Ctes.* ch. 178 sqq. προλαβόντα, "taking advantage of" or "using as a precedent," as in ch. 224.

315. τοῖς ζῶσι...φθόνος. So Horace, *Od.* III. 24, "virtutem incolumem odimus, Sublatam ex oculis quærimus invidi."

316. ἡλικας, accus. by attraction. ἐπὶ τὸν παρόντα βίον, "during" or "towards the present generation." φιλανθρωπίας, "the good-will" with which mankind regards them.

318. ἀδελφὸς ὁ σός. In *Fals, Leg.* p. 415, Demosthenes mentions two brothers of Æschines, namely Aphobetus and Philochares. The latter is probably meant here, as he had been a στρατηγός. See also *Æsch. Fals. Leg.* p. 48.

319. Φιλάμμων, mentioned by Aristot. *Rhet.* III. cap. 11. Glaucus was victor in boxing at Olympia in Olymp. 25. οὐδένα ἐξίσταμαι, "I avoid, shirk no one." This verb, when followed by the accusative, must always be so translated. With the dative its sense would be "give place to, yield to." Many verbs thus regulate the case they govern by the idea contained in them, see λυμῖναι above, 334 and 312: so also ἐκτρέπομαι τινα or τινος. Compare Soph. *Aj.* 82, φρονούντα γὰρ νῦν οὐδ' ἂν ἐξέστην ὄκνω, and v. 672 of the same play, ἐξίσταται γὰρ νυκτὸς αἰανῆς κύκλος Τῇ λευκοπώλῳ ἡμέρα. See also *Leptin.* 10, οὐδένα πώποτε κίνδυνον ἐξέστησαν. From these passages we may lay down the rule thus: ἐξίσταμαι takes { dative where εἶκω might be used
accus. where φεύγω...
"Assurgo" in Latin answers to ἐξίσταμαι, with dat. *Virg. Georg.* II. 98, "Tmolus et assurgit quibus." *Eclog.* VI. 66.

320. ἐφάμιλλος = περιμάχητος. ἵπποτρόφος, "certator," "a mighty and conspicuous combatant." *Plat. Alc.* I. 135 B.

321. ἐν ταῖς ἐξουσίαις (potestatibus), "in his offices, when in office," not as Dissen says, "opportuna momenta, ubi liceat τὰ πρωτεία persequi."

322. ἐξαιτούμενος, scil. by Alexander, B.C. 335, see on ch. 41. ἐπαγόντων, scil. those who were in the Macedonian interest, see *Æsch. Ctes.* ch. 161. οὐκ ἐπαγγελλομένων. Before this οὐκ ἀπειλούντων is usually read. "Neither when they made me promises, nor when they threatened me, nor when they hounded on these accursed wretches like so many wild beasts against me." ἐξ ἀρχῆς εὐθύς, "from the beginning onwards." θεραπεύειν, prop. "to wait upon, court," hence "to watch for opportunities of aiding." Cf. *sup.* ch. 307.

323. ἐτέρων = τῶν πολεμίων, see on ch. 212. εὐαγγελιζόμενος... ὀψομαι, "offering my congratulations to all whom I think likely to report them in Macedonia." κύπτων. *Cæs. Bell. Gall.* i. 32, "demisso capite terram intueri."

324. μάλιστα... τούτοις, "if possible, inspire even these men," &c. αὐτούς... προώλεις, "bring ye to utter and untimely ruin them, and them alone." The expression occurs, *Fals. Leg.* p. 395.

APPENDIX A.

(From the *Classical Museum*, i. § 12.)

ON THE *ψηφίσματα* AND OTHER PUBLIC DOCUMENTS CONTAINED IN THE DE CORONA.

THERE are thirty-four documents in all, quoted or referred to, in the *De Coronâ*. Of these twenty-seven are actually given us, being the *first* twenty-seven in order, whereas the *last* seven are supposed to be lost. Now this fact is a strong *primâ facie* evidence of the whole having been inserted by a later hand than that of Demosthenes himself, probably some one of the Rhetoricians who began the work, but was unable to complete it. If we look into the documents themselves, the internal evidence in favour of this supposition is still stronger. Every one of the Archons mentioned by them are fictitious (*ψευδώνυμοι*), except in the solitary instance of Charondas. The following table shews the names of the false Archons, and the real ones as given by Mr Clinton in the *Fasti Hellenici*.

B.C.	<i>Ψηφίσματα, κ.τ.λ.</i>	<i>True Archon.</i>	<i>False Archon.</i>
346	Decree about the oaths—ch. 29. Decree of Callisthenes—ch. 37.	Themistocles. — Archias.	Mnesiphilus.
344	Decree of Eubulus—ch. 73. Letter of Philip—ch. 77.	Lyciscus.	Neocles.
340 339	Trierarchie law—ch. 105. Spring Pylæa—ch. 154. } Decree about the Amphissæi }	Theophrastus	Polycles. Mnesitheides.
338	Spring Pylæa Invitation to Philip by the } Amphictyons } Philip's letter—ch. 157. Two Athenian decrees—ch. 164. } Decree of Demosthenes, ch. 181. }	Lysimachus. Charondas.	Mnesitheides. Hieropythes. Nausicles.
337	Decree of Aristonicus—ch. 84. Decree of Ctesiphon—ch. 119. } Decree of Æschines—ch. 54. }	Charondas. Phrynichus.	Charondas, } Hegemon. } Euthycles. Charondas.

The chronology given in these documents is no less erroneous. Let us take a summary of the events which occurred in the year 346 B.C., and we shall see the falsity of the dates given in the first decree. The Embassy of Ten returned from Macedonia in the beginning of Elaphebolion, and the Athenians decreed peace with Philip on the 19th of that month. The people placed the management of affairs in the hands of the Senate, and Demosthenes, being a senator, passed a decree on the 3rd of Munychion, "that the embassy should set out at once, and administer the oaths to Philip." [This embassy ἐπὶ τοὺς ὄρκους is the subject of Demosthenes and Æschines' speeches *De Falsâ Legatione*]. Now the date given in the ψήφισμα, quoted ch. 29, is the last day of Hecatombæon, *not* the 3rd of Munychion.

Our space will not permit us to give an abstract of all the arguments used by Mr Newman in the article we are quoting, by which he proves the spuriousness of these documents. His reasoning about the chronology is just as satisfactory in each case as in the one we have extracted. He also observes that many words are found throughout, which none but later writers would have chosen, such as *παρεύρεσις*, *ναύαρχος*, *πλοῖα* for *ναῦς*, *πρεσβευταί*, &c.

He conceives, with great probability, that the writer of these documents, whoever he was, compiled them from the *De Coronâ* alone, and did not refer to the *Παραπρεσβεία* or any other speeches of Demosthenes. Hence the mistakes in the chronology and omission of many important facts. See *Class. Museum*, I. Art. 12; Thirlwall's *Greece*, Vol. VI. ch. 164; Clinton's *Fasti Hellenici*, Vol. II. p. 356.

APPENDIX B.

MR MITCHELL'S TRANSLATION OF DEMOSTHENES DE
CORONA, Ch. 258—261. $\Sigma\upsilon\ \delta\prime\ \acute{o}\ \sigma\epsilon\mu\nu\acute{o}\varsigma$, &c.

“Turn we now to our man of dignity,—to him who considers others as worthy only of the spittle of his mouth, and beg him to compare his fortunes with mine. (*Addresses himself to Æschines.*) Born and bred in the veriest poverty, your earliest years found you attached to a mean school, of which your father was the preceptor. To prepare the ink, to sponge the benches, and to sweep the school-room; such were your occupations—occupations befitting a menial, but unworthy a freeman's son. Arrived at manhood, you became your mother's aid; as she performed her stock of initiatory rites, you read the mystic formulæ, and bore a part in all the subsequent operations. At night it was your business to clothe the candidates in skins of fawn, to pour them out huge cups of wine, to wash them with the lustral water, to cleanse their skin with loam and bran; and the holy rites thus done, to raise them up and bid them cry,

(*Mimics*) My bane I have fled,
 My bliss I have sped:

none, as was your boast, giving forth the holy shout with such a potent voice as yourself. (*Turns to the dicasts or bystanders.*) Verily, I can believe it! for who that hears those powerful tones of declamation in which he now indulges, can for a moment doubt that his religious exclamations were pre-eminently grand? (*To Æschines.*) The day found you a different employment. You had then to conduct your noble troop through the public streets, their heads crowned with fennel and with poplar leaves, while yourself were seen—now pressing the coppered serpents—now elevating them above your head—now shouting ‘Evoi Saboi’—now raising a dance to the words ‘Hyes Attes, Attes Hyes,’ while all the crones and beldames of the quarter honoured you with the pompous titles of Exarch, chief-conductor, chest-carrier, fan-bearer; gingerbread, and cake and twisted bun falling plentifully upon you as the rewards of your pious labours. Happy and distinguished lot! who can think it were his own, and, so thinking, not deem himself supremely blest?”

APPENDIX C.

CHRONOLOGICAL TABLE OF THE LIFE AND PUBLIC CAREER
OF ÆSCHINES AND DEMOSTHENES.

	B.C.	OLYMP.
Æschines born	389	98
Demosthenes born	385	
Philip of Macedon born	383	99. 2
Demosthenes loses his father, and is placed under the care of three guardians	378	100. 3
Battle of Leuctra	371	102. 1
Demosthenes comes of age, and prosecutes his guardians	366	103. 3
Speech of Demosthenes against Aphobus	364	104. 1
Battle of Mantinæa, and death of Epaminondas. (Æschines distinguishes himself in this battle.)	362	104
Demosthenes' first action against Meidias	361	104
Accession of Philip to the throne of Macedon. (Commencement of the Social and Sacred Wars)	359	105. 2
The Phocians seize Delphi and its treasures	357	
Birth of Alexander—Demosthenes enters on his political life	356	106. 1
Speeches against Leptines and Androtion	355	
Speeches against the Eubœan Expedition, and <i>περὶ Συμμοριῶν</i> —Battle of Tamynæ, where Æschines greatly distinguishes himself, and is chosen to carry home the news of the victory, and rewarded by the Athenians with a crown	354	
Speech of Demosthenes against Timocrates, and for the Megalopolitans	353	
Speech against Aristocrates—First Philippic	352. 1.	107. 1
The Olynthiac Orations	349	
Capture of Olynthus by Philip—Æschines becomes a strong advocate for warlike measures against Philip	348	108. 1

	B.C.	OLYMP.
Æschines sent along with Demosthenes as one of the ten ambassadors to negotiate a peace with Philip—Becomes the opponent of Demosthenes	347	
Return of the first Embassy—Second Embassy, <i>ἡ περὶ τοὺς ὄρκους</i> , of which Æschines forms one—Speech of Demosthenes “de Pace” . .	346	
Æschinis <i>κατὰ Τιμάρχου</i>	345	
Second Philippic	344	109. 1
Speech de Haloneso—Demosthenes accuses Æschines of treachery during the Second Embassy to Philip—The speeches of both <i>περὶ παραπροσβέλας</i> —Speech of Demosthenes <i>περὶ τῶν ἐν Χερσονήσῳ</i>	342	
Expedition of Athens to Eubœa on the motion of Demosthenes—Expulsion of the tyrants of Oreus and Eretria—Public thanks voted to Demosthenes—Third Philippic	341	109. 4
Philip declares war against Athens—publishes his manifesto—attacks Byzantium—Trierarchic Law of Demosthenes—The fourth Philippic	340	110. 1
Philip invades the Scythians: defeat by the Thracian Triballi—Æschines goes as representative of Athens to the Amphictyonic meeting, and instigates the Amphictyons against Amphissa—Demosthenes negotiates an alliance with Thebes	339	
Demosthenes honoured with a third vote of thanks—Battle of Chæroneia—Demosthenes delivers the funeral oration over the slain . .	338	
Ctesiphon proposes the public presentation of a crown to Demosthenes—Æschines indicts Ctesiphon for illegality	337	
Assassination of Philip	336	111. 1
Alexander destroys Thebes, and demands the Athenian orators	335	

	B.C.	OLYMP.
Alexander crosses the Hellespont—Battle of the Granicus	334	
Battle of Issus	333	
Siege of Tyre	332	112. 1
Battle of Arbela—Agis defeated by Antipater	331	
Death of Darius—Æschines brings forward his indictment against Ctesiphon which has been lying dormant for seven years—"Battle of the Orators"—Æschines being defeated, retires to Asia Minor	330	
Harpalus comes to Athens from Babylon	325	113. 4
Demosthenes imprisoned on a charge of bribery—Escapes to Troezen	324	114. 1
Death of Alexander—Demosthenes' triumphant return to Athens—Æschines settles at Rhodes	323	
Antipater demands the popular leaders—Demosthenes takes poison—Death of Aristotle	322	
Death of Phocion	317	115. 4
Death of Æschines in Samos, whither he had retired from Rhodes	314	116. 3

N.B.—This table has been composed from that of Mr Drake, with additions from Whiston, Kennedy, and Grote.

THE END.

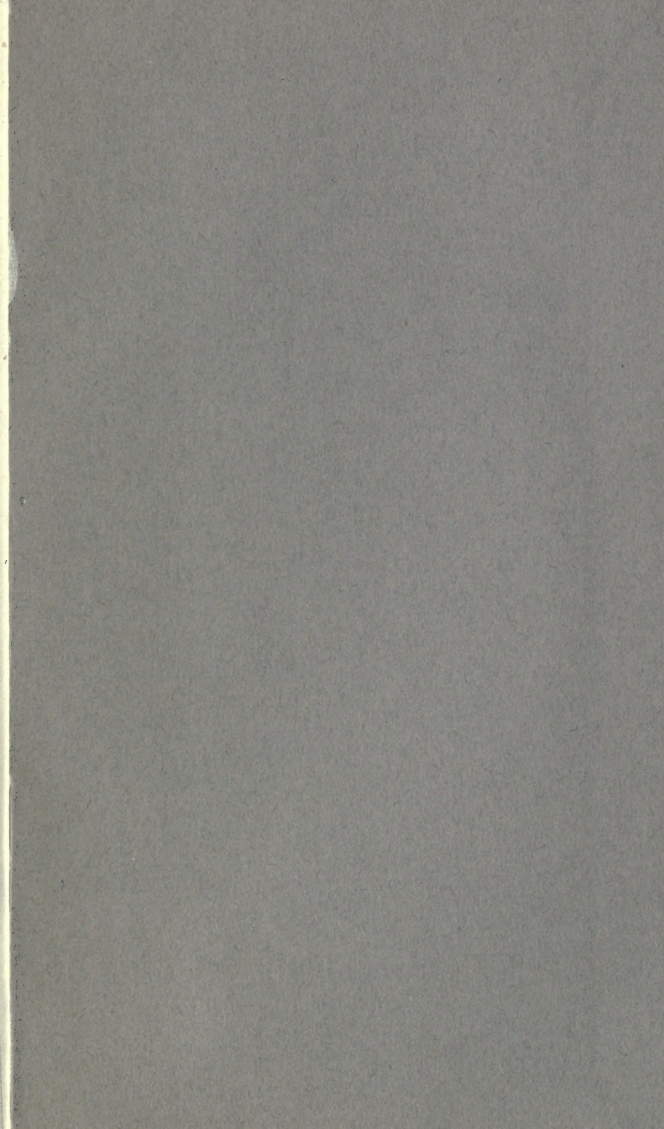
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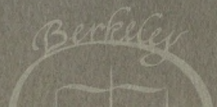
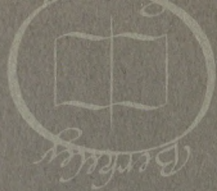
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